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EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION,

AS SET FORTH IN THE

Formularies of the Westminster Divines,

AND OF THE

CHURCHES OF HOLLAND.

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. JER. VI. 16.

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THE

RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY.

JANUARY, 1835.

ART. I. *Brief Discourses on Popery.*

DISCOURSE II.

2 Thess. ii: 4.—“He, as God sitteth in the temple of God.”

Although the principles of the Roman Catholic religion have for a long period excited but little interest, in this part of the world, yet most people have heard of the papal supremacy. The Popes of Rome have laid claim to a universal monarchy. This they have represented as being of a mixed character—partly civil and partly ecclesiastical. They have aspired to this universal dominion, under the pretence of a divine right. They have maintained that they have authority from God, to govern the world and the church. They have considered themselves kings and priests; uniting on their heads the imperial crown and the sacred mitre, and grasping in their hands the sword and the keys of St. Peter.

Were it not, that the fact is confirmed by evidence that places it beyond the shadow of a doubt, I would have the utmost difficulty to believe, that human beings subject to mortality, could ever have arrogated to themselves such lofty pretensions. But the authentic page of history clearly proves, that the pretended vicars of Christ have carried their pretensions further than the pagan masters of the Roman world. The ambition of the Cæsars, the Alexanders, and the Napoleons, those demigods of fame, whose deeds shook the earth, and whose names were the praise and dread of war, was tame and moderate, when compared with the loftier pretensions and more boundless claims of the Roman pontiffs. They set no limits to their dominion. They attempted to grasp the sceptre of the universe. They extended their sovereignty to all nations, civilized or barbarous; to all countries, known or unknown; to sea and land, and to heaven and hell.

In this discourse, I propose to consider and review the doctrine of the papal supremacy. The Pope affects to be the head of the church. But his claims are disallowed by Protestants, and they are condemned as impious and anti-christian, in the Westminster Confession of Faith. (ch. xxv. 6.) “There is no other Head of the church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof; but is that anti-Christ, that man of sin and son of perdition, that exalteth himself in the church against Christ and all that is called God.”

In reviewing this subject, I propose,

First, To offer a brief exposition of the text; and

Second, To show how it is exemplified in the supremacy claimed by the Roman pontiffs.

I. The exposition of the text. And

1. The first question that presents itself is, who is it, that opposeth and exalteth himself above all that is called God? Is it an individual or a succession of individuals? It is quite evident that the apostle does not here speak of any one person, but of the head of the great apostacy, whose rise and progress he had predicted. The man of sin is represented as rising with this apostacy and growing with its growth, till at length he takes his seat in the temple of God, and lays claim to the worship and prerogatives of God.

The fact that the man of sin is the Pope of Rome in succession, appears to be established, by the two following considerations: First, it is quite common in Scripture, to represent a succession of men, actuated by the same spirit or of the same profession, as if they were but one man. Thus the succession of Jewish kings is called the king. The succession of High Priests is called the High Priest. False teachers are called that woman Jezebel; and in this prophecy, the Roman emperors and subordinate magistrates, *he that letteth* or restraineth. This at least proves, that in so far as the mere words are concerned, the man of sin may be the Popes in succession. But, secondly, the whole of this description of the anti-christian power, is applicable to no other than the Popes. It has been argued by Popish writers, that the man of sin is the Pagan emperors, or Simon Magus, or Mahomet, or some of the Protestant reformers. I will not take up your time by answering arguments which are indeed too absurd for refutation. It is enough to ask, which of all the reformers, or of the followers of the false prophet, or of the Pagan emperors, forbid to marry—commanded to abstain from meats—or sat in the temple of God? These marks and characteristics, to be found only in Popery and in no other system, clearly prove, that the man of sin, who sits in the temple of God, is the Popes in succession.

2. We have next to inquire, what is this temple in which he is said to set as God. Popish writers have labored to show that it is the Temple of Jerusalem, but without success. For this temple can be understood of no material building. It obviously denotes the Christian church. This is clear from the fact, that after the crucifixion of Christ, the apostles never called the temple of Jerusalem the temple of God. As often as they use the expression, it denotes the Christian church, or individual believers. I may refer to 1 Cor. iii. 16; 2 Cor. vi. 16; and Eph. ii. 21, as examples of this. Nay, even after the temple of Jerusalem was destroyed, there is mention made of believers as pillars in the temple of God. (Rev. iii. 12.) These facts show that the temple of God is the Christian church.

3. These two points being established, the meaning of the other expressions in the text will be easily determined. Some have thought that in these words there is an allusion to Ezekiel's description of the power and pride of the king of Tyre. (Ezek. xxviii. 2.) "Thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas." Hence they have concluded, that the apostle here speaks of the man of sin exalting himself above the princes and potentates of the earth. But as his coming is said to be "with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved," I think his opposing and exalting himself above all that is called God, or that is worshipped, consists in his opposition to Christ

as the head of the church, although it does not exclude his assumed superiority over the kings of the earth. And his sitting as God, in the temple of God, and showing himself that he is God, intimates that he would continue for a long period in the possession and exercise of his usurped authority. That he would make void the government of Christ and the Christian church, and the authority of civil magistrates in the State, by claiming to himself all the spiritual authority that belongs to Christ, and all this temporal authority that is committed to civil magistrates. Thus arrogating to himself divine honors, and pretending to exercise the prerogatives of God. "Showing himself that he is God."

Having briefly reviewed the text, let us proceed

II. To show how it has been exemplified in the supremacy claimed by the Roman pontiffs.

Here we must begin by inquiring, what is the Roman Catholic doctrine on the subject of the papal supremacy? Papists uniformly affirm, that the Pope is the head of the church, of all the churches on earth—the vicar of Christ—the vicegerent of God, and the high priest of the world. The papal supremacy is distinctly asserted, in the creed of Pope Pius IV., one of the avowed public documents of the popish church. In that creed, the papist is taught to say, "I acknowledge the Holy Catholic Apostolical Roman Church to be the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ."

It thus appears to be a fundamental part of the religion of papists, to believe that St. Peter was constituted the head of the church of Christ, and that the Popes in succession are successively the head of the church and vicar of Christ. This is indeed the foundation of the whole system, and it is now time to notice the authority they have claimed in consequence of these pretensions. It is both of a temporal and spiritual character and of boundless extent.

1. Let us consider the temporal supremacy of the Popes.

This doctrine of temporal supremacy has been admitted and defended for ages, by Popes and Consistories, by Doctors and Casuists, and by Synods and Councils. In the sentences of Gregory VII. it is said "the Pope alone ought to wear the tokens of imperial dignity,"—"that all princes ought to kiss his feet,"—"that he is to be judged by none, and that he has power to depose emperors and kings." In the Gregorian epistles it is affirmed, that "next under God, the royal dignity is under the care of the apostolic see," and Clement II. wrote, that "to the Romish church every knee must bow of things on earth, and that at his pleasure the door of heaven is opened and shut." And to add no more, Boniface VIII. scrupled not to pronounce it essential to salvation, that every human creature be subject to the absolute authority of the Pope. "And," to use his own words, "as there is but one God in the heavens, so there ought to be of right but one God on earth." Thus the Popes of Rome carried their pretensions to dominion far beyond the pagan Cæsars.

2. Let us attend to the spiritual supremacy claimed by the Popes.

We learn from the acts of Synods and Councils, that the Pope claims a primacy over the whole world, and that he is delegated by Christ to govern the whole church, and that none may say to him, what dost thou? By virtue of this pretended power, the will of the Pope or church is set up in opposition to the word of God, as the standard of faith and morals. By this authority, the Pope claims the right to decide what is Scripture, and to determine its meaning, so as to take away all right of private judgment. In this way the word of God is not allowed to pass current in his own church, but as it is sanctioned by the Roman pontiffs.

This pretended supremacy is the tenet or dogma, which of all others the Popes have been most zealous to defend, and in support of it torrents of righteous blood have been shed. All have been reckoned heretics who hesitated to acknowledge it, or to receive it with blind submission.

In the exercise of this usurped authority, the Popes have prohibited the use of the Scriptures, dispensed with the laws of morality, and granted indulgences for sins. Indeed, the almost countless blasphemies and abominations of the mystery of iniquity, may be traced to this source.

3. This supremacy was and is held to be of boundless extent.

It was supposed to extend to all the churches on earth. To all nations, Christian or heathen, civilized or savage. History is full of the attempts of the Roman pontiffs to dethrone and to set up kings, because they claimed to rule by right over the kings of the earth.

This supremacy was supposed to extend to all lands, known or unknown. So that when new countries were discovered, a grant from the Pope of Rome was considered a good title to them; and no title was considered valid without his sanction. And, finally, not content with this world, they pretended to extend their authority to heaven and hell. Thus we read of Clement VI. commanding the angels of Paradise to introduce certain souls into heaven, and of Gregory the Great delivering some souls from hell. And it is obvious that the fiction of purgatory rests entirely on authority of this kind.

4. It only remains for me to show, that these pretensions have not been allowed to remain a dead letter. They have been acted on for ages. The Popes have not only kept their supremacy, the object of their highest ambition, continually in view, but have always reduced it to practice whenever an opportunity occurred.

By virtue of their pretended supremacy, the Popes laid claim to universal dominion. By repeated donations of cities, lands, and provinces, they rose to the rank of temporal princes. But this being unequal to their insatiable avarice and ambition, they continued to enlarge their claims, till they began to consider all Christendom their patrimony; and in fact, they laid the whole Christian world, that acknowledged their authority, under tribute. They now began to affect more than royal pomp. They received homage and adoration, and imposed oaths of allegiance on the clergy. They conducted the policy of nations, became the arbiters of peace and war, and sometimes in person engaged in battle.

But however absurd and extravagant the supremacy claimed by the Popes may appear, and however chimerical their pretensions, they have been reduced to practice with amazing success. There is no state, where the papal supremacy has been acknowledged, but in which their temporal authority has also been exercised. Appeals of all kinds were made to the Popes, and all differences were submitted to their decision. Finally, they demanded the surrender of every kingdom of Europe as tributaries to the Roman See, and they denounced anathemas against all who did not yield to them implicit submission.

Many are disposed to argue, that although all these statements may be true, yet the Popes have now fallen from their pretensions, and therefore ought not to be considered as asserting the supremacy which they once claimed. Here I readily admit, that ever since the Protestant Reformation, the papal supremacy has been asserted with greater modesty than formerly. But then this is to be ascribed rather to their weakness and inability to enforce their claims, than to any radical change in the system. For the Popes have always assumed as much power as they could safely exercise. The supremacy also is an essential part of Popery, and it cannot be renounced without destroying the whole system. It is, moreover,

very easy to prove, that the Pope still claims all the authority exercised by his predecessors.

In an Apostolic Brief, in which Pius VII. excommunicated Napoleon Bonaparte, dated 9th July, 1809, we find the following words: "We, upon earth, represent the God of peace." And by the allocution fulminated against Don Pedro in October last, we find there is no departure from the long established doctrine of the papal supremacy. From his sitting, (as he, the present Pope says,) in the chair of the blessed Peter, he claims the right to interfere in the affairs of Portugal. These observations will serve to show, that Popery is the same that it ever has been. Essentially the same in principle, although in some places it may be somewhat modified in practice. And in fact, the Catholics themselves distinctly affirm, not only that it has not changed, but that it is unchangeable.

These are summarily the pretensions that have been put forth by the Holy See. Romance itself has never fancied any thing more extravagant. Nay, the very extravagance of these pretensions would render them incredible, were it not that it is proved by evidence that will admit of no doubt, not only that they were put forth, but also very generally admitted. The time has been when no government in Christendom was considered settled without the consent of the Pope of Rome.

I meant to have exhibited the grounds on which papists have rested the claims of the papal supremacy. But I find I must take another opportunity to discourse on the authority of the church, and to state and refute the arguments by which papists attempted to support this part of their system. At present I will conclude with some general observations; and

1. While a regard to truth requires that we should set forth the claims that have been advanced by the Roman pontiffs, it is matter of thanksgiving that these claims can, at present, only be partially enforced. Certainly they cannot be enforced in this land of free opinions. But we ought to remember that civil and religious liberty can only be preserved by a proper improvement of them. We profess to hold the principles of the Protestant Reformation. Let us hold fast our profession, and let the word of God be the rule of our faith and the guide of our practice.

2. Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. One use to be made of the errors of others, is, to learn from them to guard against like dangers. When we review the miseries that so long afflicted Europe from the prevalence of Popery and arbitrary power, we ought also to guard against its encroaching influence among ourselves. If here in America, in the enjoyment of freedom, and with the example and experience of past ages before us, we, by our sins and our follies, shall be again brought under the yoke of the papal supremacy, what death song shall be sung for us? If we too, fall from our high pre-eminence, what remains, but that "the sun become black as sackcloth of hair, and the moon become as blood, and the stars of heaven fall, and the heavens depart as a scroll when it is rolled together, and every mountain and island remove out of their places?" But

3. We hope for better things and brighter prospects. The man of sin hath indeed been revealed. The Popes have laid claim to universal dominion. They have sat in the temple of God and usurped his prerogatives. But it is hoped their power has received a deadly wound that cannot be healed. The midnight of Popish darkness and superstition is past, and the light of the gospel again shines brightly. The spell that held Christendom bound in fetters of Ghostly tyranny is broken, we hope, forever. But an important duty devolves on us. God is saying, "Arise,

shine, for thy light is come, and the glory of the Lord is risen upon thee," Those who enjoy the benefit of gospel truth are to endeavor to enlighten others. By this means, through the grace of God, we may look forward to the accomplishment of the promise, that the knowledge of the Lord shall cover the earth, and the cry shall be heard, "Babylon is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground."

ART. II. On Christian Forbearance.

DEAR SIR,—I herewith send the substance of a discourse that was written some years since; if you think it may be of any use, please to give it a place in the Religious Monitor, when convenient. It is little more than the outlines. Perhaps lengthy illustrations and very full improvements, in a sermon, are not so suitable to such a work as that which you publish.

I am yours, with much respect and esteem,

X.

November 13, 1834.

Eph. iv. 2. "Forbearing one another in love."

In the present imperfect state of the church, it will always be necessary for her members to exercise forbearance with one another. But, as indifference about divine things is often disguised under the name and appearance of Christian forbearance, and, as Christian forbearance itself may be carried to such a length as to become a fault, it is proposed,—to inquire when we forbear one another as we ought,—show how this mutual forbearance should be limited,—and enforce the practice of this duty.

1. It is proposed to inquire when Christians forbear one another as they ought.

1. They do so when they do not insist rigorously upon their own right. There is a striking instance of the rigor which is the opposite of this forbearance, in the conduct of the servant in the parable, who, after his lord had forgiven him a *thousand talents*, went his way, and, instead of forgiving his fellow servant an *hundred pence*, cast him into prison. Paul forbore insisting on his right, when, having said that "they who preach the gospel should live of the gospel," he adds, "I have not written this that so it should be done to me." A creditor has a right to the full sum due to him, but it would be directly contrary to the Christian duty of *forbearing one another in love*, to exact it with rigor, without regard to the circumstances of his debtor, which might render it difficult, or hardly possible for him to make full payment.

2. They do so when they do not put a *bad* construction upon the words and actions of others, when they will by any means admit of a *good* one. Christian *charity thinketh no evil*; it imputes no moral evil to a brother without sufficient proof. Thus, when the Jewish converts, for some time after Christ's ascension, continued to observe meats and days, the *worst* construction of their conduct was, that it was a denial that Christ was come in the flesh. But it was susceptible of a *better* construction; for they might be induced to continue these ceremonial usages from a regard to their original divine appointment; from a belief that they were still bound to observe them; or from a doubt whether they were loosed from the obligation to observe them, while there was not an *express* intimation of the will of God, concerning their freedom from the original obligation. In the xxii. chapter of Joshua, it is related, that Reuben and Gad, and the half tribe of Manasseh, when they returned over Jordan to settle on the land that was allotted to them by Moses, built an altar for a lawful end; but the other tribes uncharitably concluded that they had built an altar to *turn away from following the Lord*.

3. Christians *forbear one another in love*, when they do not expose the faults of their brethren without a just cause. If offenders can be gained by private dealing, we should be unwilling to proceed farther, to their discredit or disadvantage. Nothing but the obstinacy of the offender, or the evident edification of the church, will warrant our proceeding against him in a public manner. That love which constrains Christians to *forbear one another*, will cover a multitude of sins.

4. Christians *forbear one another in love*, when they do not censure or condemn their brethren for such failures as may be ascribed to infirmity. Paul says, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Rom. xv. 1.) And again, he says, "Comfort the feeble-minded, support the weak, be patient toward all men." (1 Thess. v. 14.) Although what our Lord said to the disciples, with regard to their sleeping when he was in an agony, "the spirit indeed is willing, but the flesh is weak," was a reproof or caution, rather than an excuse; yet, it is expressed with the greatest tenderness and compassion. The forbearance here enjoined by the apostle, includes the exercise of the virtues or graces mentioned immediately before the text; "all lowliness and meekness, with long-suffering."

II. This mutual forbearance is to be limited in such respects as the following.

1. We are often to exercise forbearance with the *defects* of church members, as to the measure of their knowledge of some particular truths belonging to our public profession, or as to the practice of particular duties; while we are by no means to forbear with their *denial* of those truths or duties. The former may proceed from weakness, but the latter implies wilful and resolved opposition. During the time of Christ's personal ministry, his disciples had very dark views of the truths he delivered to them concerning his death and resurrection; and he forbore with them. But that was a very different thing from what his forbearing with the *denial* of those truths would have been. In like manner, though we do not exclude from sealing ordinances, every one who declines joining in public covenanting, when there is an opportunity; and, although church members are not, in all cases, censured for what is called occasional hearing or attending on the public ministrations of opposers of a Testimony for the doctrine and order of the church of Christ; yet, while warnings are given, and private admonitions are not neglected, it does not follow that we should hold church communion with such as *openly deny our principles* concerning public covenanting and occasional hearing. We may still exercise forbearance in the former case, though not in the latter.

2. In the practice of mutual forbearance, it is necessary to distinguish between our own things and the things of God. This distinction has sometimes been treated with contempt, when contending for all divine truths was insisted on; but it is surely a good and necessary one. Paul said to the Phillippians, "I trust in the Lord Jesus to send Timotheus unto you, that I also may be of good comfort when I know your state. For I have no man like minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." (Phil. ii. 19, 20, 21.) Our *own* things are such as our pecuniary debts, our worldly honor, our temporal ease and convenience, our private opinions, &c. Of these things we would make large sacrifices for the peace of the church and the comfort and edification of our brethren, if we possessed the graces here mentioned by the apostle; *lowliness, meekness, and long-suffering*. We would even, in some cases, and in some degree, prefer those general interests to our own comfort and edification. But, with respect to the things of God, they should be kept faithfully; none of them

should be parted with, nor any denial of them suffered in the communion of the church of Christ.

3. In the practice of this forbearance, we should distinguish between things that have been attained by the church in her public profession, and things that have not been attained. Things not attained may be doubtful, or only probable. Thus the opinion, that the saints who came out of their graves at the resurrection of Christ accompanied him in his ascension, is probable; but not so certain as to require a place in our public profession. With regard to such things Christians should *forbear one another*, even when united in church communion; but no such forbearance is to be exercised about truths and duties held by the church as certainly contained in the word of God.

4. No forbearance is warrantable which would lead to the neglect of the faithful reproving of sin, or to decline from a faithful testimony against error and corruption in the visible church. Such forbearance would be contrary to the apostle's directions, in the vi. chapter of this epistle, ver. 7, 11. "Be ye not partakers with them. Have no fellowship with the unfruitful works of darkness, but rather reprove them." That would be no forbearance *in love*; for, in Scripture account, it would be an evidence of hatred of our brother. (Lev. xix. 17.) In a word, such forbearance would be an evidence of indifference about the truths and cause of Christ, and about the welfare of his church.

III. We are now to enforce the duty of mutual forbearance.

1. It is frequently and expressly commanded by the great God our Saviour. It is implied in every precept or direction about loving our neighbor, and more especially those who are of the household of faith. This forbearance is to be *in love*, the sum of the second commandment, or table of the moral law, "Thou shalt love thy neighbor as thyself."

2. Without the exercise of this grace, Christians cannot enjoy peace and quietness among themselves. Christ gave his disciples a most reasonable and heavenly direction, when he said to them, "Have peace one with another. But, through the weakness of grace, the working of inward corruption, or the force of outward temptation, Christians must either live in perpetual contention, or very often and sincerely *forbear one another in love*. Unless they do so, they cannot rightly have communion together in the Holy Supper, or in any other ordinance of social worship.

3. Without the exercise of this grace Christians cannot enjoy inward peace. Those offences of others, which require us to exercise forbearance towards them, necessarily produce some degree of uneasiness and pain in ourselves; and the most effectual way of removing that kind of trouble is, to *forbear* and *forgive*. Suffering coldness or dislike to *rest in the bosom*, is not only hurtful to the peace of the soul for the time, but they naturally degenerate into the more criminal and tormenting passions, envy, hatred, and malice.

4. By the exercise of mutual forbearance, Christians walk in the footsteps of Christ, and imitate their heavenly Father in the most delightful perfection of the divine nature,—*love*. Christ exercised this grace in perfection, both as a part of that righteousness he was to fulfil for his people, and to *leave them an example, that they should follow his steps*. The goodness of God is the highest and most glorious perfection of his nature; and when he would give the most pleasing and perfect representation of his goodness, it is in the exercise of patience, long-suffering, and forbearance with sinful men. When Moses said, "I beseech thee, show me thy glory," the Lord answered, "I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee." "And he passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and

truth." (Exod. xxxiii. 18, 19. xxxiv. 6.) It must then, be an excellence in a Christian to be able to forbear and restrain his anger. "He that is slow to anger is of great understanding; but he that is hasty of spirit exalteth folly." (Prov. xiv. 29.)

5. A Christian cannot pray in faith, and with suitable affections, while he is unkind and unforgiving to any fellow-man, but more especially if he be a fellow-Christian. The exercise of this gracious affection is implied in every part of our prayers; but more especially in our petitions for pardon. How can we say to the Searcher of hearts, "Forgive us our debts," unless we can add, "as we forgive our debtors?"

Use 1. Christians should be careful to give no offence to their brethren, or occasion for the practice of forbearance. It is a duty that becomes necessary only through the weakness, carelessness, or wilful misconduct of particular members of the church. The way to be *blameless* is to be *harmless*.

Use 2. Let Christians cultivate the milder graces, as humility, meekness, gentleness, long-suffering, forbearance. None are so unforgiving, censorious, implacable, and backward to forbear, as the proud; such as are conceited of real or imaginary personal endowments, lifted up on account of worldly prosperity, or *trust in themselves that they are righteous, and despise others*.

Use 3. From this subject we learn one reason why there is so much mutual strife and contention among professing Christians; there is too little mutual *forbearance in love*. They sanction many of their quarrels with professions of regard to the honor and interests of religion, to a sense of duty, to the good of the persons with whom they contend, &c.; but often the secret spring of such troubles is envy, sinful anger, affronted pride, or some such passions as persons will never openly avow, or even believe that they are actuated by them.

ART. III. *Saul and the Witch of Endor.*

(Continued from page 212.)

3. We object further, to the opinion that it was the real Samuel, because, it represents the Lord as contradicting the judgments, which he has again and again brought on those who corrupted his institutions, and forsook his way of worship for the inventions of men. Why were our first parents driven from paradise? Why have misery and death filled the world? Why is this earth, once so beautiful, withering beneath the curse of heaven? What has changed this paradise into a prison, this "garden of God" into a "place of skulls," a field of blood? What changed the holy and blissful life of Adam, into a life of sorrow, and hid his body at last in darkness and in dust? Was it not because he preferred his own will to God's will? Was it not "disobedience" (Rom. v. 19,) to God's revealed will, trifling with a plain command, under the plea, perhaps, that the command respected but a trifling fruit; forgetting that in touching that, they trampled down the authority of God, braved his vengeance, despised his will, and defied his power? Why, again, was the offering of Cain rejected? Because he approached Jehovah, not only destitute of the humble, broken, and contrite spirit, becoming the guilty in the presence of a holy God; but because he did *not* come in the appointed way. He did not bring, as his brother brought, a lamb for a burnt-offering; he withheld this expiatory sacrifice; he did not bring the victim intended to typify the atonement through the sufferings and death

of the Son of God: he came clinging to the covenant of works, not by faith in the promised Messiah; and God rejected both him and his offering. Jehovah thus early frowned upon false modes of worship, and taught that haughty self-righteous man, and teaches us, that it is vain to hope for acceptance, if we approach him, not in his own instituted way, but in a way of our own devising. Why, again, were Nadab and Abihu slain? Why did fire come out from before the Lord and destroy them? Because they offered *strange fire* before the Lord, which he *commanded not*. And yet, here is Saul, on the supposition we are opposing, inquiring with "strange fire," and in a way absolutely forbidden, and yet receiving an answer from heaven. Instead of the lightning of heaven destroying him for his "strange fire," and devilish worship, not even a word of reproof is heard from the pretended Samuel for this sin, the very sin for which he afterwards fell on the mountains of Gilboa. (See 1 Chron. x. 13, 14.) Why did three thousand of the children of Israel fall in their blood at the foot of mount Sinai? What brought destruction on the family of Gideon, and led all Israel into sin? Instances of this kind might be multiplied. We might point to the thousands of the men of Bethshemesh, struck dead before the ark: we might point to Uzzah, we might refer to Jeroboam, to Ahaz, to the ten tribes driven into captivity; yea, to the whole Jewish nation, rejected, and scattered on the face of the earth. Why was Jerusalem made a desolation, and the cities of Judah wasted; the whole land made utterly desolate, and the inhabitants who loved it so well, driven forth a reproach and a curse? It was because they forsook the worship instituted by the God of their fathers, and mingled the idolatries of heathenism with the service of God. The language of all these judgments, is, that God will never countenance will-worship; and that if any reject the word of the Lord, and prefer their own inventions, the Lord also will reject them. The rejection, then, of the offering of the self-righteous Cain, the lightning of heaven striking down the guilty sons of Aaron, the thunders of Sinai, which enforced the solemn command "not to add to the word which the Lord commanded, nor diminish aught from it;" the plagues which often fell on backsliding Israel, when judgment succeeded judgment, writing in the blood of the offenders the evil of will-worship; yea, the doom that has fallen upon the whole nation of the unhappy Jews; stand, as so many monuments, frowning upon the idea, that God, in a solitary instance, and for the sake of a wicked man, would even *seem*, by sending a prophet from heaven, to countenance false worship and contradict his own warnings, miracles and judgments.

Other commentators, therefore, have more rationally supposed, that while they knew that neither witch nor devil can bring a saint from heaven, and that when God had forsaken Saul, and refused to answer him in the appointed way, he would not answer him by such a miracle as the real appearance of Samuel would have been; yet imagine it was Satan, permitted by God to assume the shape of Samuel, and "foretel" to Saul his approaching doom. This is the opinion of the judicious commentators, Henry and Gill; an opinion, which, though not loaded with so many absurdities as the former notion, is yet liable to many of the objections stated above. As a holy prophet cannot leave the abodes of the blest without the divine permission, neither can an evil spirit leave the prison of hell. Satan could, no more than Samuel, enter the den of the witch without that permission. To suppose that Satan can appear when he pleases, or when a sorceress chooses to call on him, is to suppose that evil spirit independent of Jehovah. To suppose that any witch or devil can answer by a real apparition, is to suppose them possessed of the power of working a miracle, and clothed with the attribute of Omnipotence.

God only can cause an apparition to appear. To suppose that Satan could, when he chose, come to the den of a witch to answer his votaries, would be to believe that he could work a miracle to confirm his lying oracles, and weaken our faith in the miracles of the Bible. To suppose, again, that God would *permit* either a devil or a prophet to answer Saul, and thus predict to him future events, would, either way, be countenancing witchcraft; would lead the Israelites to think if they could not get an answer from heaven by a holy spirit, yet God would allow Satan to unveil to them the future, and read their doom. It is true that Satan *may* be permitted to appear. It is true, that while the many foolish stories about ghosts and spectres, told to the terror of the ignorant and superstitious, are deservedly exposed to the shafts of ridicule and contempt; yet it cannot be denied, that an apparition is possible. Still a real apparition is a miracle, and a real miracle no created being can perform. Satan cannot appear but when the Almighty lengthens his chain, and gives him permission. Without that, we repeat, he can neither enter a "herd of swine" nor the den of a witch. Of the future he is as absolutely ignorant as we are. He cannot tell what an hour may bring forth. The secrets of futurity he may guess at, as his agent the sorceress did in this instance. But, as in this case, his answers will be ambiguous, false and contradictory. The veil which is spread over futurity he can no more look through, than any of the foolish old women, or pretended fortune-tellers, who, from the days of Saul to the present day, have deceived and imposed upon the weak-minded and ignorant. To suppose, then, that Satan was permitted to appear and foretell the impending doom of Saul, to suppose that an answer was given *from heaven in this way*, would still represent Jehovah as countenancing witchcraft, and giving an answer through a false mode of worship. For, be the messenger who or what he may, if commissioned by the Lord, and made the bearer of a *revelation from Him*, of course, that messenger bears the authority of heaven with his message, be he man, angel or devil; and thus this opinion would still represent Jehovah as virtually countenancing wicked arts, whether his answer was brought to Saul by Samuel or by Satan. But would God honor this foul enemy, "that old serpent which is the devil," by unrolling to him the book of His secret councils? Would he employ him as his messenger on such an occasion? If this were so, well might Ahab and Jehoshaphat doubt, whether Micaiah, or the four hundred prophets of Baal, bore the divine message; if God had formerly sent his will, and revealed the future to another king, by the devil himself. Well might the children of Israel be in doubt whether to believe the true prophets or the false, since, according to this notion, the one might be right as well as the other; and Hananiah, who prophesied of peace, as likely to be sent by the Lord, as Jeremiah, who threatened with pestilence and war.

There only then, remains one opinion more, viz; that the whole was a juggle and trick of a cunning woman, imposing on a terrified and weak-minded man. An endeavor to show that this opinion, on a close examination of the whole passage, is supported and plainly hinted at in the words of the narration, and that all the apparently miraculous circumstances of the case, could easily be produced by the fraud and management of an impostor, together with the solemn and practical lessons we should draw from this history, will be the subject of another paper. One practical and solemn lesson we may notice now, as suggested by this event, in the history of the unhappy Saul; that we may sin away our day of grace, that by our continued obstinacy in guilt, the Lord may be provoked to depart from us, and leave to the guilty soul nothing but a "fearful looking for of judgment, and fiery indignation" in the day of wrath. The case of the guilty Saul proves, that the day of grace has

its limits, and will be succeeded by an everlasting night of darkness and despair. If we sin away that day of grace, if the day of mercy closes, and finds us destitute of an interest in Christ, though we should live on earth afterwards, a thousand years twice told; not a beam of mercy, not a ray of hope, could visit the doomed soul. Saul had set at naught God's counsel, and scorned the reproofs of his prophets; and now, when his destruction was coming as on the wing of the whirlwind, heaven was shut against him, and the Lord would not answer. This awful truth is plainly set before us in that book, by which we are soon to be judged. We can barely mention a few of the many passages which prove, that the things which belong to our peace may be hidden from our eyes, and our souls, for the neglect of mercy, be left to sink into hell, even while the tidings of mercy are sounding in our ears. (See Gen. vi. 3, Ps. lxxxi. 12, Prov. i. 21, 26, &c. Isa. vi. 9—10, lv. 6. Ezek. xxiv. 13, Luke xix. 41, 42, 2 Thess. ii. 10—12, Heb. vi. 7, 8. iii. 15—19.) Let the reader turn to the texts cited, and may the God of all mercy, by his Spirit, explain and apply them with power to every heart; that we may be incited by his terrible threatenings, as well as by his cheering promises, to seek the Lord while he may be found, and plead for mercy ere the door is shut, and the opportunity of salvation lost forever. These passages plainly prove, that the God of mercy will not always strive with man; that if his calls are neglected, he will leave sinners to their own seared consciences, to ripen themselves for destruction; that he will give them up, as Saul was "given up," to walk in their own counsels; and then, though with Esau they "seek the blessing" with bitter tears, even with tears of blood; though they should cry out in anguish, and inquire in terror for an answer, the Lord will not regard, and will not be found; but leave their souls to "eat the fruit of their own way, and be filled with their own devices."

O waste not then the day of your merciful visitation. Neglect not the concerns of eternity, till the hand of death is upon you. None can indeed tell you the limits of your day of grace. It *may* last till death calls you into eternity, and it may, especially if you have long enjoyed the offers of grace, and long neglected the "great salvation," to you, it may end to-morrow. The Lord God of your fathers is sending to you by his messengers; but if you mock these messengers of God, and despise his word, thus showing that thy neck is indeed an iron sinew, and thy brow brass, then the wrath of the Lord will arise against thee, till there is no remedy, suddenly shall you be destroyed, "suddenly shall you be broken without remedy." (2 Chron. xxxvi. 15—16.) Say not that to-morrow, at a more convenient season, you will think of your soul and prepare for eternity. Before to-morrow dawns, your body may be the victim of death, and your soul sentenced. But even if you should live till to-morrow, nay, till the trump of the archangel summons the world to judgment, the offer of a Saviour *now*, may be the last and only offer, which the Spirit will accompany with his presence and his blessing. And what, without the Spirit's influences, will avail sermons and sacraments? Then, the "waters" that issue from the temple may flow over your soul, and leave it as parched and barren as before; the heavenly dew may descend upon your fellow worshippers, but never upon thee; the heavenly manna may fall around you in the wilderness, but while food and life to the souls of others, it will prove but a "savour of death" to you. Neglect the offer of mercy to-day, and to-morrow the chains of sin will be bound more closely around you. Waste another day of divine forbearance, continue to neglect that salvation which was bought by the agony and death of the Lord of glory; and can you imagine, that your Almighty Judge will bear longer with your insults and delays; can you

hope that God will not hold you as an enemy; that he will wait again and again, till you please to decide, whether you will accept, or trample under foot, a salvation which cost him the life blood of his Son; and not rather leave you, hopeless and unforgiven, to feel through eternity the madness and folly of neglecting the offers of mercy; of bartering the soul for the world, and eternity for time?

The stupid and hardened Pharaoh, when Moses asked him at what time the plague of the frogs should be removed from him and his land, said, "to-morrow." Far more stupid is the careless sinner. His soul is suffering under the plague of sin, unclean spirits live and rule in his heart, his soul is sinking in the grasp of Satan into the pit of hell, the waves of wrath are closing around him, and yet, while the Rock of Ages is within his reach, while the arm of Omnipotence is stretched out to save, he is heard madly repeating, as his soul is drowning, and the waves closing over him, that he will think of his danger *to-morrow*. If you turn a hard heart and a careless ear to the offers of mercy, to the dying love of Jesus, to-day; is it to be wondered, if to-morrow the grace you have spurned should be utterly withdrawn, and your soul left to wither in the grasp of the destroyer here, till death drives you where you will be the sport and the victim of malicious fiends forever. Is to-morrow yours? Have you the treasures of grace at your disposal? If you put away from you to-day, the cup of salvation, to-morrow you may be forced to drink to the dregs the cup of wrath. If you scorn the sceptre of love to-day, to-morrow you may be broken in pieces with "a rod of iron." "Boast not thyself of to-morrow." Who can tell what to-day may bring forth? "The night," the night of death, "cometh when no man can work" for eternity. And *this night* you may die. This night the lamp of life may be put out; this night you may lie down on a bed from which you shall rise no more, till you are "carried out to be buried." To-day, then, you may "inquire of the Lord" and find mercy, to-morrow, your doom may be sealed, and the gate of mercy closed against you forever. To-day, you may "inquire of the Lord," and the "Lord will answer" and bless you; to-morrow, like Saul, you may inquire in vain, your destruction, like his, may come speedily, and everlasting anguish overwhelm the soul. To-morrow, the dreadful sentence may issue from the throne against you, "Cut him down, why cumbereth he the ground?" Or, if God for wise purposes spare you for *years* upon earth, no heavenly dew will fall upon your barren soul, whose "end is to be burned." You will stand perhaps for years, like the blasted fig tree, withering beneath the curse of the Redeemer; only to display, like the guilty Saul, the awful justice of an insulted God; "without fruit, twice dead," to be cut down at last, and cast into everlasting burnings. This is one of the most terrible and alarming truths of God's word. *This* is really the sin against the Holy Ghost; a sin, which does not belong only to a former age, and is chargeable only on the Pharisees. It is a sin committed by all, who like Saul forsake the Lord, and apostatize from the truth; who continue to hold out against the offers of mercy, to rebel against God and grieve the Holy Spirit; who wilfully shut their eyes to the light of truth, and continue to do what the voice of conscience and the word of God forbids; hating and opposing Christ and his cause. Theirs is indeed a lost case. When the measure of their iniquities is full, when their day of mercy has passed away, the destroying angel will instantly cut them down; or, an insulted God will leave them to the consequences of their own desperate depravity and hard-heartedness; to be driven at last by the thunders of justice into the prison of hell. O "seek ye the Lord then, while he may be found." Plead for mercy. Press forward for the prize of glory.

True, we cannot change our guilty hearts. Sooner could the Ethiopian change his skin, or the buried dead awake themselves from the sleep of death, and rise from the grave. The grace of the Most High alone can bend our stubborn wills, quicken our dead souls, and lead us to rest in his love, and live to his glory. But this grace is promised and must be sought for, sought in earnest prayer, and sought as a "gift" of mercy. True, *human merit*, if the words are not themselves a contradiction, can never deserve heaven. True, heaven is the free gift of God, and we can do nothing to merit an entrance into its glories. True, our works cannot profit the Almighty; true, they can no more *merit* salvation than the blasphemies of the lost; still they are required, as evidences that we are on the Lord's side; that we are willing to suffer with Christ, as those who hope to reign with him in heaven; that we have devoted ourselves as a living sacrifice to him who bought us with his blood; as the reasonable service of those who hope to be owned by him, and inherit his kingdom. Live then to the Lord. Plead for an interest in Christ. Plead for pardon and mercy through his peace speaking blood. Plead this day, as one whose eternal all is at stake, lest to-morrow your doom be with those tormented and wasting, yet undying souls, who are causing the regions of despair to resound with the affecting lamentation, "the harvest is past, the summer is ended, and we are not saved." Come out from a wicked world. Do not, like Saul, be found sometimes in the camp of the Lord, and sometimes in the camp of the enemy. Follow the Lord fully. See the banner of heaven lifted up. Go forth under that banner, strong in the Lord, and in the power of his might. Plead humbly and earnestly with God for mercy, and it will not be denied. The door of mercy will not be shut against you. It is only the hard-hearted, hypocritical, and unhumiliated apostates, who *will* rush on in sin, that God rejects. Serve God in his appointed way. Countenance not, with Saul, the idolatrous and sinful inventions of men or devils; as you would wish to escape his doom. Take the Lord for your God, and his word for your guide. Give yourself up in covenant to him, to be his only, his wholly, and his forever. "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death." (Jer. xiii. 16.) The time is short. Death is at the door. We are sinking into the grave. Be sober, be vigilant, be faithful. Let not death find you slumbering upon your post, nor like Saul engaged in the works of darkness. "Watch, for ye know not the hour when the Son of man cometh" Remember, that you are here in an enemy's country. Remember, that this world is a field of battle, where the legions of hell are going about, seeking to devour and deceive souls. Plead, that the Lord would teach your hands to war and your fingers to fight. Go forward to the conflict with the powers of darkness under the standard of the cross. Remember, it is a conflict for heaven, for eternity. It is a struggle for the life of the soul. "Stand fast, then, in the faith, quit yourselves like men, be strong;" and even on the bed of death, where your last battle will be fought, and your last enemy subdued; you shall be crowned with victory.

[To be continued.]

ART. IV. *Another Maxim of Bible Religion.*

[Continued from page 205.]

It will be understood, from the observations which I have already made, that I do not confine the meaning of the phrase "*the way in which the Lord led,*" to the history of the forty years in the wilderness, when

I speak of a *maxim* of religion. It is true that this must, to the end of the world, be apart of its meaning, even "when the days come that it shall no more be said, the Lord liveth who brought up the children of Israel out of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north, and from all lands whither he had driven them." (Jer. xvi. 14.) For although the latter deliverance will take the pre-eminence, the former will by no means be forgotten. But this at the same time proves that the meaning is not to be confined to it. The Lord has *continued* to lead his people in the way, and he will continue until he has brought all his own to the "city which hath foundations."

Viewed in its origin, nature, and end, it is indeed but *one way*, but there is a progress in it, and there are the same good and sufficient reasons for *remembering* each successive stage, that there were for remembering its commencement; though not always miraculous, yet it is always expressive of the same infinite perfections. It may not unfitly be divided into two great periods: First, the way in which the Lord hath led until the appearance of Christ; and second, the way from that time to the end of the world. It may also be subdivided into, the way through the wilderness, the way under the Judges, the way under the kings, the way during the captivity, and the way under the deputy governors. Then, the way which Christ led in the days of his flesh, the way under the apostles, then during the heathen persecutions, then in the days of Constantine, then during the great Popish apostacy, then at the Reformation, and thence to the present time; each of these deserves distinct considerations, and to be remembered in an especial appropriate manner. That which has fallen within the observation and experience of each distinct ecclesiastical body or denomination, ought to be especially remembered as the way in which the Lord has been pleased to lead it. Yea, every Christian congregation and every Christian individual ought to do the same thing, with what has fallen within their experience. For it is *the way* in which *they* have, in a special and peculiar manner, been led. Although it is all the same way, yet, passing along through new times and circumstances, and new characters travelling it, the infinite wisdom, mercy and power of God are continually discovering themselves with such a peculiarity as brings every one under obligation to remember every part of it. The same great truths which were substantially revealed to the church in the word, and embodied in the events of this way, many times before, are again set before us with an application to us, under new circumstances; or, *to us*, for the first time, some truth is by it newly discovered; or else we are brought, for the first time, into a situation whence we have obtained a clear view of it; or we are made to experience it with more power than ever before.*

I shall now endeavor briefly to prove, that the thing commanded in the text, is a standing rule for the obedience of the church to the end of time.

1. That this was the duty of the church during the continuance of the ceremonial law, none can doubt. For very many of the feasts and ordinances of that economy were instituted, as has been already shown,

* I understand the phrase, "the way in which the Lord led," as equivalent to the "*way of salvation*," and as comprehending all the truths which God has revealed to faith for the salvation of his people, which is the end of the way; and this end we are sure is to be accomplished "through sanctification of the spirit and belief of *the truth*." Farther, it comprehends the way of all holy duties wherein God will walk with his people. To reveal this unto them is another thing, which he does in the way. And to this the Psalmist refers when he prays, "thy way Lord show, teach me thy paths, lead me in truth, teach me." (Ps. xlv.) Consequently all the ordinances for public worship, for the order and government of the visible church, and the fellowship of saints must also be included in it. These things are, in the most express terms, contained in that way in which the Lord led in the wilderness. And for the same reasons that it contained them *then*, it must contain them *always*.

for the express purpose of keeping up the remembrance of the *way* in which they were led. While, therefore, it was their duty to observe these feasts and ordinances, it was also their duty to remember that *way*. For these two things were inseparable. The one could not be rightly observed without the other. So long as it was a duty to celebrate the Passover, it must also be their duty to remember *that night*, with love, faith and reverence, in which the Lord slew all the first-born in the land of Egypt, and passed over the houses of Israel. The same remark will apply to the redemption of the first-born. And so long as they were commanded to offer the basket of the first fruits, so long also must they call to remembrance the whole of that wonderful way, by which they were at length settled in the promised land. By a similar illustration it may be made to appear, that the standing duty of the church is, to *remember the way* by which the Lord brought her from under the yoke of legal ceremonies, into the liberty of the gospel. For the ordinances and institutions of the gospel were set up in commemoration of it. The Lord's Supper commemorates a night never to be forgotten; the night in which our Lord was betrayed. The Christian Sabbath celebrates a morning equally memorable. The ordinances of baptism and of public preaching of the gospel have, in part, a similar design. It was then that the prince of darkness was foiled; that death was destroyed, the ransom-price paid down, and divine justice said it was enough; that the law was abolished, and life and immortality proclaimed to all nations through the gospel. It was then that Christ, in laying down his life an atoning sacrifice in the stead of his chosen people, discharged the obligation which he took upon himself in their behalf, in the everlasting covenant. While, therefore, it continues to be the duty of the people of God, to observe these ordinances, it is equally so to remember the various steps of this great and marvellous way, by which the Son of God, in human nature, set the church free.

2. When it is considered that the *way* in which the Lord led his people in the wilderness was *figurative*, and of what it was figurative, it must appear that this rule is fairly implied in it. That it was figurative must be admitted by all who have any measure of accurate acquaintance with the Scriptures. And that it was figurative of the way in which the Lord still leads his people, is as clear. It may still be said, "*His way is in the sea*,"—that the church is still "*coming up through the wilderness*," and that Christ's presence with her is "*like pillars of smoke*," his feet like pillars of fire," and as then, so still, he is "*clothed with a cloud*." There is still many a Red Sea deliverance. The Egyptians or their successors still oppress and are still plagued, and will ere long be totally destroyed. It is still by a tree which the Lord points out, the *tree of life*, that the waters of Marah are sweetened. It is the water from the smitten rock and the manna from heaven that supports the church. The bites of the old serpent are cured by looking at the brazen serpent's anti-type, the Lord Christ elevated on the pole of the gospel. The Lord goes before his camp and "prepares a place for them in the wilderness." It is still when the hand of faith is lifted up in prayer, and *stayed*, that Israel prevails, and when it is taken down Amalek prevails. The Ark of the Lord is it still which divides the Jordan and opens a passage for the people of God, into the good land. The Lord Christ, who is the true tabernacle, hath abolished death and risen a triumphant conqueror from the grave, and hath the keys of hell and death at his girdle. Why, then, shall it not be a duty to "*remember the way in which the Lord leads*?" If the figure was worthy of being remembered forever, how much more the thing signified? The former was only the weak and beggarly elements, the latter is spiritual blessings in heavenly places; a better and more enduring substance.

3. We may be convinced of the truth of the proposition in hand from this, that it is *laid down in the Bible as a moral duty*. Although many of the things in that way were typical, the *remembering* of them in the sense explained is moral. It must necessarily be a moral duty to remember the way in which God leads, and to make a spiritual improvement of it. It may be supposed, with regard to any typical thing, that it might, in a given case, be omitted without sin; but with respect to this remembering, no case can be given in which the omission of it would not be a sin of great aggravation. The fact that it is God who is the leader, makes it imperative on those who are led, or whose duty or interests are involved, to take good heed unto the steps of his majesty, lest at any time they should let them slip. If it were a typical duty there would be something corresponding to it in the anti-type; but there is not any thing, therefore it is not typical. It is to remember to lay up in the heart, and practice in the life, those great things, which God, as our God and Redeemer, did for the deliverance of his people, and for judgment on his enemies, by which the church is necessarily brought under everlasting obligation; and by which there is set up a standing instruction to all generations, on topics of universal interest to mankind as well as the church. Moreover, it is, in part, to remember and keep the moral law, which God hath given as a rule of new obedience; and therefore it must be a moral duty to do it; and if moral, a standing duty—a maxim in Bible religion.

4. The way in which the Lord leads, sets before his people the truths of salvation, or the way of reconciliation, as is stated in defining the meaning of the phrase. There is more of this discoverable at some times than others. More of it was set before Israel by the institution and celebration of the passover, than there was again for a great part of the way. The same remark will apply to the *water* from the smitten rock, and the manna. It may also be admitted, that more light was given on the method of salvation during those forty years in the wilderness, than there was for several forty's afterwards. In the short period that Christ was upon earth, there was more, by far, of the method of salvation laid open to view, than there had been through all the different periods from the beginning of the world to that time. But still there is no part or period of the way, even the minutest, which falls within the history of a solitary individual, that does not bring to view *something* of it; though not always for the first time. And there are some parts of it that shine conspicuously through the whole; such as the *sovereignty* of divine grace and *mercy*. Now all and each of the truths of salvation are so pregnant with importance, and of so universal interest to the *people of God*, that there can be no generation or individual exempt from this duty of remembering it, and the way of its discovery. Add to this, that whatever of them is, in any part of the way in which God leads, it is *so placed* by infinite wisdom in connection with the affairs of the church, for the time being, that it must ever be the safety, comfort and happiness of the church of that time to *remember these* particularly, and it will be her danger and her ruin to neglect and despise them. The truth of this will come in course to be illustrated afterwards.

5. The ends which God has designed by this way, are also of universal concernment. For illustration of this, let us recur to the text itself. These ends are stated thus: "To humble thee, and prove thee, and to know what was in thine heart, whether thou wouldst keep his commandments or no." (Deut. viii. 2.) That was indeed a stiff-necked, hard-hearted race, and needed such things to humble them. The same people, throughout all their generations, were very much of the same temper; but this will not prove that the ends here assigned were peculiar to *them*. The hearts

of all nations and ages are alike; proud, haughty, unbelieving and rebellious, and harder than the adamant. And before that any nation or generation can be a people prepared for the Lord, they must be made the reverse of this—humble and obedient; therefore the way of the Lord has the same work to perform on his people, through all ages, viz: “to humble, prove them, and know what is in their heart,” &c. And the effect thus produced is such in itself and in its design, as to lay us under the very same obligations with Israel of old, to “remember the way.” And it may be safely affirmed, that every part of God’s way with his people is calculated to produce these effects, whether they follow or not. Short must the progress in the Lord’s way be, indeed, which that church and that individual have made, who have had *nothing to humble* them; nothing bringing to light *what is in their hearts*; and they who have never admitted the thought to their serious consideration, that such is the design of God by all that befalls them, whether of good or ill, can have but little in their exercises, respecting his government of providence, distinguishing them from the brute beast.

6. That this is a standing rule in the church will appear, farther, from this; that the *way of the Lord* has in it many deliverances of his people, which necessarily lays them under a debt of gratitude, the least part of which is, to keep it in everlasting remembrance. From the beginning of the world, the Lord has led his church in the way of *great deliverances*. He wrought a great deliverance for the house of Jacob, when he provided for them in Egypt a place where they were fed with the finest of the wheat, while the rest of the earth was perishing for lack of bread. And when he brought them up again out of it, it was a greater deliverance still. He also delivered them from Amalek and from the Amorites, and from all their enemies round about them in the wilderness; from the Moabites, the Ammonites, Edomites, and Philistines, &c. “He many times delivered them.” When Christ came and freed his church from the yoke of ceremonies, and from the false glosses and traditions of the Pharisees and set up gospel worship, it was a great deliverance. When he brought *heathen* persecution to an end, by means of Constantine the Great, it was another great deliverance. And when he brought his church out from the communion and power of the Pope of Rome, at the Reformation, it was a greater deliverance still. But what generation, society, or individual, of the people of God, has not had its deliverance to commemorate? And what deliverance of this sort is not worthy of being remembered, and of being responded to by a diligent preservation and improvement of the benefits accruing from it? As long as it will be the freeman’s duty to remember the achievement of his independence, and the slave his emancipation or redemption, so long will it be our duty to remember the deliverances which the Lord has wrought for us in the way.

7. That this is a standing rule will appear from its involving the moral and the highly beneficial duty of studying the way of God’s providence. In this are his works and his great wonders to be seen; in which “his wisdom is wonderful,” and “his thoughts are a great deep.” In them he has displayed so much of his eternal perfection and covenant love, that it is necessarily the duty of angels and men to remember them. “He hath made his wonderful works to be remembered,” says the Psalmist. This duty is celebrated very much in the Psalms; and many of them, as was shown in a former paper, are designed to stir up the people to it. “Call on his name, make known his deeds among the people;” “Remember his marvellous works that he hath done, his wonders and the judgments of his mouth.” (Ps. cv. 1—5.) “Whoso is wise and will observe these things, even they shall understand the loving kindness of

the Lord." (Ps. cvii. 43.) Indeed, the whole of this subject may be resolved into the study of divine providence, and the application and practical improvement of the same. And besides the duty which there is towards God in this, there is also the highest interest of the soul in it. For "even they shall understand the loving kindness of the Lord." How? in their heads only? as one may understand the mathematics and the sciences? As mere spectators only, shall they witness the display of it in the course of his providential way? Far otherwise. They shall understand it from the experience of its power, which they shall have of it in their own souls; such an understanding as Jacob had when he says, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads." (Gen. xlviii. 15, 16.) And as Joshua had, when he said "There failed not ought of any good thing which the Lord had spoken to the house of Israel, all came to pass." (ch. xxi. 45.) This understanding is of great moment to all the Lord's people. It strengthens their whole soul and binds their hearts unto God and to all his ways, and keeps it calm amidst all storms, and sometimes fills it even with joy and exultation in the very deepest of trouble. Therefore the attainment of it must, through all ages, be a chief concern to the saints, and, consequently so must this *remembering of the way* in which the Lord leads them to the attainment of it.

8. There are several passages in the New Testament which clearly imply the truth of our proposition, and at the same time, show us *how* the duty is to be done. For example, the commission to preach the gospel implies it. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." (Math. xxviii. 19.) Not only what he gave in command, properly considered, but his example also, his life, sufferings, and death; all that they had heard or seen of him in the way, from the manger to the cross, in public and in private. In reference to this extent of things Christ says, "And ye are witnesses of these things." (Luke xxiv. 44.) As, viz: all the things which he did in fulfilling the law of Moses and the prophets and the Psalms, concerning himself. "Thus it behoved Christ to suffer and to rise from the dead on the third day." In choosing one to fill the place of Judas, the apostles, acting according to this rule, selected one who "had companied with them all the time the Lord Jesus went in and out among them, beginning from the baptism of John, unto that same day that he was taken up from them." (Acts i. 21.) These passages clearly imply that every step and every circumstance of the way in which God was manifested in the flesh, and in which he did show unto us the way of salvation, was to be remembered with the utmost solicitude; was to be diligently "taught" and "witnessed to" by his apostles and ministers, and "observed" by all his saints. And by faithfully *witnessing* for every thing on the one hand, and conscientiously and constantly observing and doing them on the other, the duty is done. But as indications were given of a disposition to overlook some things and set aside others, and in that way to cause them to be forgotten, other means became necessary, and had to be used. When there was no opposition or declension, the apostle exhorts them simply "by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more; for ye know what commandments we gave you by the Lord Jesus." (Thess. iv. 1.) But when any danger appeared of letting any thing slip from the heart, the memory, or the practice of the church, then he would say, "therefore brethren *stand fast* and *hold* the traditions which ye have been taught, whether by word or our epistle."

(2 Thess. ii. 15.) "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw from every brother that walketh disorderly and not after the *tradition* which he received of us." "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (ch. iii. 6, 14.) And if opposition still continue and increase, he would be still more peremptory and decisive in the measures to be pursued for the remembering of the Lord's way. "Now I besecch you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned, and *avoid* them." (Rom. xvi. 17.) And if need so require, he would write against them, as he did the whole epistle to the Galatians, to repel the vile insinuations of those adversaries, who preached another gospel; and that the truth of the gospel, unimpaired, might remain with us; yea, he would have the whole body of the faithful to come forward like an army in solid phalanx, and meet the enemy,—“that ye stand fast in *one spirit*, with *one mind*, striving together for the faith of the gospel.” (Phil. i. 27.) He would have every minister, like himself, to consider that he “was set (as a sentinel) for the defence of the gospel.” These are some of the means by which the apostles and first Christians kept in remembrance the way in which the Lord had led them out of darkness into the kingdom of heaven; and which, if they had not used with some diligence and perseverance, it would have been quickly forgotten, and Satan would have led back in triumph his fugitives into heathenism or Judaism, and we would have been this day as completely his slaves as those who lay themselves down before the car of Juggernaut. And these means, in other words, a testimony for the present truth, are applicable to all times of opposition or declension, for keeping the good old paths in remembrance.

[To be Continued.]

ART. V. *Has the Christian Church a warrant to use any other than an inspired Psalmody, in the worship of God?*

In the present posture of affairs in the visible church, this is a question of no small magnitude. A very large majority of professing Christians use hymns of human composition, without any scruple, and as a matter of course. But if we have any proper desire to prove ourselves to be the followers of those, who “through faith and patience inherit the promises,” we shall be found frequently referring to the charter of our hopes, for authority. The conscience will not be quieted by any thing which we may do, unless we can find a divine warrant for it; knowing that it is in vain to worship God, while “teaching for doctrines the commandments of men.”

The Associate church has always answered this question in the negative. And her opponents in this matter have ascribed her course to a variety of causes; such as bigotry, want of charity, a censorious, schismatic spirit, national prejudice, &c. In short, it has been ascribed to almost every cause except the true one. But while the present state of things furnishes abundant matter for humility, it furnishes none for despondency. For God will assuredly maintain his own institutions, and in due time put contempt upon every human devise, and every false system of worship. The only question then to be settled is, whether we have a *divine warrant to use Psalms or Hymns of human composition in the worship of God?*

Several things connected with this question are admitted by our opponents. It is admitted,

1. That the singing of Psalms, hymns, and spiritual songs, in the praise of God, is a divine institution, under both the Old and New Testament dispensations. “O sing unto the Lord a new song; sing unto the Lord all the earth.”

2. That the Old Testament church *actually sung* those Psalms, which are collected into one book, commonly called the Psalms of David. “But,” says an opponent, “this example extends no further than the Jewish church, and therefore proves no-

thing as to what the Christian church should sing." This objection is true only in relation to the *judicial* and *ceremonial* observances of the Jews. But it can not be denied, that the singing of Psalms was then and still is a *moral duty*; and moral duties are immutable in their nature; and any change in their form, or annexation of positive precepts, respecting the manner of their observance, must rest on divine authority. Therefore this example does extend to the Christian church.

But the Book of Psalms is a component part of divine revelation, and was used in the Jewish church by divine appointment; (2 Chron. xxix. 30.) "Hezekiah the king, and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer; and they sang praises with gladness." That Hezekiah acted on the authority of God in this matter, is certain, from the testimony given respecting him, (verse 2,) that "he did that which was right in the sight of the Lord," And that he acted by divine appointment, in the whole of the reformation recorded in this chapter, is evident from the 25th verse; "For so was the commandment of the Lord by his prophets." And it would be doing injustice to the spirit and design of the whole chapter, to *limit* this expression to what is recorded in one verse. Such a limitation would imply, that all the other things recorded in the chapter were *not* done by divine appointment, which would not be admitted by our opponents.

So then we see that singing the praise of God is a moral duty and always obligatory on the church, and that we have a divine appointment for singing the inspired Psalms. It is incumbent then upon our opponents to show that this appointment has been repealed by the same authority that made it, and that a divine command has been given to use hymns of human composure in the praise of God, lest they should be met at last with the astounding inquiry, "who hath required this at your hands?" But they have not done, nor can they do, either of these things. Hence they uniformly evade the question, and amuse their readers with a host of irrelevant objections, many of which are decidedly of an infidel character. The only passage in the New Testament which our opponents have attempted to adduce in support of human Psalmody, is Col. iii. 16, and a parallel passage in Ephesians. "Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in Psalms, hymns, and spiritual songs; singing with grace in your hearts to the Lord." It is alleged that there are no *hymns* and *spiritual* songs in the Book of Psalms. This allegation shows to what extent the enemies of an inspired Psalmody are compelled to go, in perverting Scripture, in order to find for themselves the least countenance. For "God is a Spirit: and they that worship him must worship in spirit and in truth." But God was worshipped acceptably under the former dispensation, (our opponents being judges) in the use of the Bible Psalms, and this Psalm singing was neither a *judicial* nor *ceremonial*, but strictly a *moral* part of that worship. Therefore these Psalms are *spiritual*.*

The object for which the apostle would have the Colossians teach and admonish one another in spiritual songs evidently was, that the *word of Christ* might dwell in them richly in all wisdom. Now this object could not be attained by singing human composes, for whatever is the word of Christ is divine inspiration. Therefore this text proves that the Scripture Psalms are positively enjoined under the New Testament dispensation.

Again: The Colossians were commanded to use spiritual songs. The word "spiritual," as used in the Scriptures, uniformly denotes a quality derived from the Holy Spirit, or something that has received spiritual qualities from his Almighty power. Hence the regenerated man who has been born of the Spirit of God, is called a *spiritual* man. Therefore a spiritual song must possess some quality derived from the Holy Spirit. But the Holy Spirit has directly imparted no quality to any composition whatever, since he himself sealed up the canon of Revelation. (Rev. xxii. 13, 19.) Therefore, by spiritual songs must be understood, songs of divine inspiration; unless our oppo-

* It is true, they are not called Psalms, hymns, and spiritual songs, because these are from Greek original, and the Psalms were written in Hebrew; and of course their different sorts of composition are denominated by Hebrew terms. But every scholar knows, that the Hebrew *mismorim*, *tehillim*, and *shirim*, denote the same sorts of composition as the Greek *psalms*, *hymnos*, and *oda*. Josephus was a Jewish priest at the time Jerusalem was taken and destroyed. He knew well what the Psalms ought to be called in Greek; and in his Antiquities, which were written in Greek, he calls the Psalms which David composed, "hymns and songs to God." No person will doubt whether they contain *Psalms*. From the 120th to the 134th inclusive, are songs; besides a great many others. Whether or not they treat on spiritual things, and so deserve the name of *spiritual*, the reader can judge for himself. From the 113th to the 118th inclusive, were called by the Jews, *Halleluiah Rabbah*, or *Great Hymn*, and was sung at the celebration of the passover; and at the last passover, by Christ and his apostles. In general, all those which begin with *Halleluiah*, or *praise ye the Lord*, are hymns.

This word is compounded of a verb, *hallelu*, praise ye, and a noun, *iah* or *jah*, the known contraction for Jehovah. This verb is used by Christ, in the 22d Psalm: "In the midst of the congregation I will praise (*ahalel*) thee." In the version of the LXX, and in Heb. ii. 12, it is literally, "I will hymn thee," (*hymnazo* se.)—Rev. A. Gordon, on the design and use of the Book of Psalms in the New Testament church; pp. 86, 87.

nents take the ground of the Quakers, and claim an internal spirit, above even the word of God.

Again: Mr. Gordon well asks, "Can we suppose that the apostle, who so well knew the Psalms in the Bible, and approved of them so often, as the best evidence he could offer for the truth of his writings; and yet, that he recommended in his exhortation, the use of Psalms, hymns, and spiritual songs, of which he knew nothing at all?" So that whatever view we take of this text, its authority is *against* the advocates of a human Psalmody.

It is not the want of a divine warrant then, that has caused the inspired songs of Zion to be hurled out of the sanctuary of God, with a ruthless hand. But the cause must be looked for in ignorance of the true nature and design of the Book of Psalms, in a desire to tickle and please the fancy of people, or in some other equally unworthy motive. For we have set before the reader the very strongest of their numerous objections. But what is most lamentable in this matter is, that multitudes in this land are ignorant whether there be in existence, so much as a Book of inspired Psalms in metre.

The above reflections have been suggested by a perusal of the following letter, addressed by a lady to her sister. The writer had formerly been a member of a Congregational society, but had become convinced of the unwarrantableness of using human composures in the praise of God; and had attached herself to one of the congregations of the Associate church, within the bounds of the Presbytery of Cambridge. The letter is published by particular request, and it is hoped that our readers will overlook any defects of composition which may be discovered, as the author is not accustomed to write for the public eye.

Letter from a Lady to her Sister,

DEAR SISTER:—The conversation of Friday has been the subject of a great deal of serious meditation with me; particularly the views you expressed of the Psalms, and of the six. Psalm especially. And I hope you will impute it to a better motive, if I should write you my thoughts upon it, than prejudice, and the exercise of a bad disposition, as was done at our last conversation; (not by you however, that I know of.) But to me it is a small matter to be judged of man's judgment, and I see a fatherly hand in these trials of the flesh, for I am naturally an idolater. Pardon this small digression by way of introduction, and we will turn our attention to the Psalms; first, as we have them in prose, their design, their subject, and their fulness; and secondly, as we have them in metre. And here let us lift up our hearts to God, for his assisting grace, in pursuing this meditation.

And first, the design of God in bringing them into his visible church, I think, may be pretty clearly understood by the providence of God in the time he chose for bringing them in, the way he dealt with his church before they were brought in, his manner of introducing them, and the person by whom he introduced them. And we will begin with the manner of God's dealing with his church, during the darkness of Egyptian bondage; which state of the church is a lively representation of the people of God in their darkness and unbelief preceding regeneration; in their anxieties and distress in a law work, accompanying a work of grace in their hearts; during which time, not one song of praise is given them, notwithstanding the many multiplied miracles wrought by the hand of his servants for their deliverance, until the destruction of the Egyptian host in the Red Sea. And then, by the gift of the Spirit of God to Moses and the host of Israel, was begun on earth the Song of Moses and the Lamb, which celebrated the judgment and vengeance, as well as the mercy and salvation of God; and which continued by times to animate and resound throughout the camp of God, according to their deliverances; (but only by the immediate gift of the Spirit,) and which song, in all its varied parts, according to the revelations which were given by the Holy Spirit to his servant in the Isle of Patmos, shall continue to be sung till the very last plague and vengeance, spoken of in the 109th Psalm, shall be executed on the enemies of Jesus Christ and his gospel; headed by Judas, who was as the representative of the Jewish nation, and guide to them who took Jesus, and on whom the vengeance of God, as predicted in that Psalm, has been, (in the awful destruction of Jerusalem,) and still is, singularly fulfilled, in the manner the Jews are treated throughout all the nations of the earth; a people scattered and peeled, so that in a church capacity she has become as a widowed wife, and whose children are fatherless and vagabonds; who has been judged and condemned; whose prayer has been, and still is, sin; whose iniquity is remembered with the Lord, and is not blotted out. As a people, they loved cursing, and it is come unto them; they delighted not in blessing, and for more than eighteen hundred years it has been far from them. And all gospel despisers, who, for the petty sum of creature comforts, will sell their Saviour and their souls, will find, with their leader, that, as they loved cursing, so at the last day it shall be

found about them as a girdle ; it will enter their bowels like water, and like oil into their bones.

We will next attend to his manner of introducing them ; which was by the immediate dictation of his Spirit. If we trace them as they were given to the church from her setting out, not one record is to be found of her attempting,—let their deliverance be ever so great ; as it surely was, in their rescue from the destroying Angel ; in their being called and sent out from the land of their oppressors ; in their being sent out full and not empty ;—yet, I say, we can find no evidence in all this, of their attempting to make a song of praise to God for these singular blessings, until authorized by the Spirit of God so to do. Sometimes they were taught to sing of the mercies of God in their deliverances, but mostly of his vengeance, as executed on his enemies ; sometimes they stood still and beheld the salvation of God, in silent admiring praise ; and all these parts and pieces of God's dealings with his ancient covenant people have been beautifully collected by the immediate authority of God into one whole ; and composed a song of praise which justly claims the admiration of all who call themselves poets.

And this leads us to a consideration of the providence of God in the time when he gave to his church a form of Psalmody, and the person by whom he introduced it. It was given to the church then, principally by David, the man after God's own heart, and the type of him who was emphatically the King of Israel ; he fought the battles of the Lord, he sung the triumphs of his Redeemer, and was made, by the Holy Ghost, to be the mouth of God himself ; as he is declared to be, in the Scriptures of truth, commissioned by the Holy Spirit ; and qualified by being led through a train of eventful trials, each one having a particular bearing, a particular reference to the Redeemer's kingdom, and to his elect, as living members of Jesus their living Head. Just read the Psalms through once more, and compare and apply them to David the king of Israel, the type of our Lord ; who, when although he was king, was hunted as a partridge upon the mountains, in his own kingdom, by his mortal enemy Saul ; when he was traduced by those to whom he had done nothing but good, and of whom he could say, for my love they are mine enemies. See him when the earthly kingdom in the hand of Saul had waxed weaker and weaker, until the spiritual kingdom in his hand had triumphed gloriously. See him driven out by his own son, and persecuted till he is made to ascend Mount Olivet, weeping with his head covered and barefoot, and at last passing over Jordan. See him again returned in triumph to his kingdom, and in peace settled down, collecting and bringing together from all parts of it, materials for the house of God, the type of his spiritual temple ; and by divine authority, giving directions about its forms of worship ; particularly the number and offices of their singers, their division into orders, and the instruments each were to use. And at this time the Psalms were given as the form and matter of their song ; they had been sung in the different parts of the church, according to the gift of the Spirit, but now they were collected and embodied in a book, for the use of the visible church, with the stamp of God's authority upon them. And we find the same recognized and renewed by Hezekiah, that eminent servant of God, as recorded in 2 Chron. xxix. chapter.

We will next attend to the subject ; which appears first to be, Christ's humiliation and exaltation, in his incarnation, life, death, and glorious resurrection ; which furnishes the believer with justifying righteousness, every way answering law demands. And secondly, his dealings with his mystical body the church, by which their sanctification is made to appear. And this leads us to a contemplation of their fulness ; but here there is such holy sublimity, grandeur, majesty and loveliness, mingled in one, that, as Meikle observes of another subject, "language cannot reach my thoughts, nor my thoughts my subject." But I would just observe, I can find no situation in which the believer can be placed, so low or embarrassing to faith or sense, but he can mourn forth his sorrows into the bosom of his Redeemer, in a song prepared for him by his Lord, and in his behalf, in the Book of Psalms. He can want no direction about his temporal or spiritual enemies, or interest, but he is abundantly furnished here by him who always causeth us to triumph. Does the law take hold of our sins, original and actual, and condemn us, and conscience witness against us, until the pains of hell take hold on us ? We are taught to sing, in its very face, of the body that was prepared for our glorious High Priest, in which he wore the thorns and drank the vinegar and gall, until he paid the very last mite due to injured justice on our account ; and rose and ascended on high, leading captivity captive, and receiving gifts for men, even the rebellious. Do our corruptions strive and fight for the mastery, so that at times we are ready to conclude we shall one day perish by this or the other temptation ? we are here taught to shout forth in a triumphant song, "The Lord is my light and my salvation ; whom shall I fear ? The Lord is the strength of my life, of whom shall I be afraid ? Though an host should encamp against me my heart shall not fear. Though iniquities prevail against us, the Lord shall purge away our transgressions." Are we grieved for the low state of the church ? we may look with courage and thanksgiving at all the gracious promises contained in this book of songs, to the reviving of God's work and worship, until our Redeemer shall have the heathen for his inheritance, and

the uttermost parts of the earth for his possession. Do we see error abounding in the church, and the love of many waxing cold? Here, bold faith and rejoicing hope, with confidence may take their triumphant stand, and in sweet soliloquy look calmly on the triumphing of the openly wicked; which is, in short, the scoffing of the infidel, the hope of the hypocrite, the pride of haughty monarchs, and the wreck of nations; and sing of the glorious period when God shall arise and build the church; for the set time to favor her shall come, when his servants shall take pleasure in her stones and favor the dust thereof; when the heathen shall fear the name of the Lord, and all the kings of the earth his glory. But should I follow this subject out, I should write a meditation on each Psalm, and far exceed the bounds of a letter. Surely, as it respects Psalmody, we may say to our souls, return unto thy rest, for the Lord hath dealt bountifully with thee. Here is abundance of matter, varied in its form and expression, suited to the different dispensations of God in his church in all ages, setting forth the glory of her Redeemer, as her Prophet, Priest, and King; in all his dealings with her; in his beginning, carrying forward, and finally completing, in eternal glory, a work of grace in their hearts.

And now, my dear sister, as we have glanced very briefly at the Psalms of inspiration, in their design, their subject, and their fulness, I would ask, if it does not appear evident, that we have the stamp of God's authority upon them, as the matter of our songs of praise in all ages of the church; which authority is certainly wanting in all other forms of praise. And I think we should be very careful, lest, if we should adopt any other, we should be found setting our altar beside God's altar. If the second command forbids the worshipping of God in any way not appointed in his word, as well as by images, surely we who have received light on the subject, must be guilty of something very nearly allied to idolatry, if we would introduce into the worship of God, either public or private, any human composition whatever, be it ever so excellent. If, then, it was the design of God, in giving to his church a book of Psalms, that these should be used in the church as the form, and the only form of praise, which I think has been pretty clearly proved, in their being dictated by the Spirit of God in the mouth of David; in their being suited to God's dealings in his church, in its different stages or dispensations, and to the experience of individual believers; in their being once introduced into the church for that purpose; in their being left in it; and no scripture example, precept, or encouragement, given for the use of any other; it then follows, that the church were bound to furnish herself with a translated version, which might be used with edification and comfort, in churches and families. And she was not left at liberty to cut and carve, and mould at pleasure: no; she must give the whole testimony of God's dealings with his people, historical, prophetic, and promissory, as it respects love, mercy, grace, truth and faithfulness, with vengeance threatened or executed; for, indeed, vengeance executed on the adversaries of Jesus Christ and his gospel, is nothing but faithfulness and truth to his followers.

Such a version God in his rich mercy has been pleased to give us; which, if we can depend on human testimony for any thing, is a translation, having been diligently compared with the original text, and brought into the church by the authority of the General Assembly and church of Scotland. It is true indeed, the Psalms of David, as we use them, are not so smooth fanciful metre as some human composition; but this, so far from being an objection to their use, is, in my view, an additional argument in their favor, as it is one evidence of their being a translation. For it must have been a very difficult thing, in many parts of the Psalms, to adhere closely to a literal translation from the Hebrew to our language, (a language consisting of so many more words and letters than the Hebrew,) and still keep within the measure of a metrical version. For had they felt at liberty to add any thing of their own, they might no doubt have greatly dressed up the Psalms, and made them much more pleasing to the carnal taste. But now it seems the design of God that they should be stripped of every human embellishment; that they should be valued alone for what they contain, and for the authority by which they were given. And in this God seems saying to us, lift not up thy tool upon mine altar, for in the day thou liftest up thy tool upon it thou hast polluted it.

Let us then use them with thanksgiving, never admitting the thought, that we have a right to imitate inspiration, or use such imitations in the worship of him who has declared himself a jealous God. Let us not dare, in his presence, and especially when professedly engaged in his worship, admit the blasphemous opinion, that there are a thousand lines in the Psalms of inspiration, not fit to be sung in a Christian congregation, or that we have a right to select such as we consider most useful and reject the rest, or that the verses are too much transposed to retain any degree of connexion, as though there was a deficiency in the Spirit who dictated them: or that, in the place of law, commands, judgments, and testimonies, we have a right to use gospel, word, grace, truth, promises, &c., as more agreeable to the New Testament and the common language of Christians; equally answering the design of the Psalmist, which

was to recommend the Holy Scriptures. Surely this is making the word of God of no effect, by our tradition, with a high hand, indeed. Certainly this, to say the least of it, is setting the man after God's own heart, in the very awkward position of the foolish builder, who was not able to accomplish what he had begun, and, as passers by, to feel ourselves at liberty to mark his folly. Happy for the churches in New-England, in general, if this was the most exceptionable conclusion which might be drawn from such premises. But alas! this is not all; and the thought makes me tremble at my own former views and instruction! This is most certainly a prominent and fruitful root of infidelity. The Psalms were not written for the purpose of recommending the Holy Scriptures; but are Scripture itself, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be perfect, thoroughly furnished unto all good works; and David, the sweet singer in Israel, spake as he was moved by the Holy Ghost; that we might want nothing, not even a form of praise. And if we are not thoroughly furnished for a gospel dispensation, why has it not been intimated by Jesus Christ or his apostles? Why have they not condescended to give us one gospel hymn or Psalm as a pattern? Or why not appoint some officer in the church, whose business it should be to furnish the church with songs of praise? The reason is manifest: Christ, by his Holy Spirit in the mouth of David, had established such a form already; and it was and is, and ever will be sufficient, till the glorious things spoken of the city of God shall be accomplished, when "the Lord shall count, when he writeth up the people, that this man was born there." They were not suffered for the hardness of their hearts, (as were some of the things written by Moses,) neither were they written under the influence of the spirit of the maxim, thou shalt love thy friend and hate thine enemy; no, by no means; but they were dictated by the Spirit of the gospel, which cries, "Father forgive them, (considered as personal enemies,) for they know not what they do." In proof of this, look at the xxxv. Psalm, 11th, 12th, 13th, and 14th verses. Wherefore all additions or limitations, by paraphrases or imitations, are unnecessary, presuming, and highly derogatory to the glory of that Redeemer who was given to be head over all things, to the church, which is his body, the fulness of him that filleth all in all. It speaks of him as wanting in will or wisdom to his people. And if the people of God were found faulty in not seeking God according to due order, by carrying the ark of God on a new cart; and if Uzzah was smitten to the death for an unhallowed approach to it, by attempting to steady it, when in danger of being precipitated from the vehicle in which it was conveyed; what have those to fear who teach for doctrines the commandments of men; and especially those who would impeach the wisdom of God, in giving to his church a form of praise which contains language not fit to be sung by us; which checks the soul's devotion when aspiring to the praise of its Redeemer. I trust, dear sister, when you have examined the subject more fully, you will perceive it is no more nor less than will-worship, which has introduced into the church of God the poetic effusions of men, and made them take that place in his worship, which was designed to be filled by inspiration alone. I know the prejudice of early education; it cost my heart many a throb to give up my beloved authors; and it was not until I saw the confusion which the admission of human composition was spreading throughout the churches; the almost endless number of odes, songs, and ballads, (for I durst not call them by the inspired names of Psalms and Hymns and Spiritual Songs,) which were sung in pretended praise, and which praised, if any thing, their authors, who Pharisee like, exulted in having such noble exercises. You may think me too severe, and I do not know but I am; but what else can I make of such language as the following:

"Yet if I might make some reserve,
And duty did not call;
I love my God with zeal so great,
That I should give him all."

This is more than the apostles themselves pretended to; and what Christian does not find it difficult, through his selfishness and tendency to creature love, to yield obedience to commanded duty. I say, it was not till I got a view of these things, together with the almost entire want of sound principle in churches where human composition takes the place of inspiration, that I calmly and candidly set myself down to give the subject a thorough and impartial examination. This I think I have done; and the result is, the Psalms of inspiration have triumphed over all human composition, not only in my judgment but in my feelings; which I trust are led by the word of God alone in this thing. And the very thought,—that I am praising God in the language of inspiration, once penned by holy David, and sung by him in noble seraphic strains, to which he tuned his harp and strung his every nerve, to touch the chords; while he sounded forth, loud and long, with more than earthly ardor, the high praises of his God, his Shepherd, his Redeemer, his rock, his refuge, his fortress, his high tower, with every other endearing character, in which the Saviour presents himself to his people; by which he inspires faith, animates hope, and strengthens desire,—there is

something so unspeakably animating, that I can truly say, that, as it respects Psalms dy, I have all, and abound.

But I must close, as I have already very much exceeded what I at first intended, but my subject is so large, and of so much importance, I knew not where to stop; nor is it yet exhausted,—and if God will, I intend, in some future letter, to take into consideration the objections chiefly urged against the use of the Inspired Psalms; especially those which are styled by some, cursing Psalms. But at present I must bid you look and examine for yourself.

This from yours in sincerity, &c.

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ART. VI. *The Life of Mr. John Livingston, minister of the gospel; written by himself, during his banishment for the cause of Christ.*

[Concluded from page 145.]

Now when I look back upon the whole, I find that the Lord hath given me a body not very strong, and yet not weak. I have sometimes continued reasonably long riding, both journey and post, with great wearying. I hardly remember that I wearied in reading or studying, though I have been some seven or eight hours without rising. From fourteen years of age till forty, I had several fits of the gravel, but hardly ever took it except when brought on by some outward visible cause,—as fasting, watching, cold or wet, or the like. I was always short-sighted, but hitherto have found no need of spectacles, and can read as long at small print, with as little light and as little wearying as almost any other. I cannot say with Luther, concerning covetousness, but I may say I have been less troubled with covetousness and cares than many other evils. For outward things I never was rich, and I never was in want; I chose rather to want sundry things than be in debt; I never put any thing to the fore, of any maintenance I had; yea, if it had not been for what I got with my wife, and by the death of her brother, and some others of her friends, I could hardly have maintained my family, by any stipend I had in all the three places I was in.

As to my spiritual condition, I cannot deny, but sometimes, both in public and private, I have found the Lord work upon my heart, and give confirmations of kindness, and engagements to his service; but I do not remember any particular time of conversion, or that I was much cast down or lifted up. As concerning my gift of preaching, I never attained to any accuracy therein, and through laziness I did not much endeavor it: I used ordinarily to write some few notes, and left the enlargement to the time of delivery. I found that much studying did not so much help me in preaching, as the getting of my heart brought to a spiritual disposition; yea, sometimes I thought that the hunger of the hearers helped me more than my own preparation. Many a time I found that which was suggested to me in the delivery, was more refreshful to myself, and edifying to the hearers, than what I had premeditated. I was often much deserted and cast down in preaching, and sometimes, tolerably assisted. I never preached a sermon that I would be earnest to see again in writ, but two. The one was at a communion on a Monday, at the Kirk of Shots, the other on a Monday after a communion, at Holywood; and both these times I had spent the whole night before in conference and prayer, with some Christians, without any more than ordinary preparation; otherwise my gift was suited rather to simple common people, than to learned judicious auditors. It was once or twice laid on me by the General Assembly, to write the history of the church of Scotland, but, besides my inability for such an undertaking, I could by no means procure materials for such a work.

Now, since I came to Holland, and so had more leisure than before,—that I might employ my time to some advantage, and having a great desire that some means might be used, that the knowledge of the only true God might be had yet more plentifully, both by ministers and professors, out of the *original text*; and for that cause, in as small a volume as might be, the *original text* of the Bible might be printed in the one volume, and the several vulgar translations thereof in the other volume, in several Bibles,—so through the whole Old Testament I wrote some emendations of Pagnin's translation, for a Latin Bible. I also took some time in going through the English Bible, and wrote a few diverse readings, explanatory notes, &c. But the death of worthy John Graham, provost of Glasgow, who was ready to have borne most of the charges of printing, stopped these enterprises. Therefore, on a motion from Dr. Leusden, that a printer in Utrecht would print a Latin Bible, having for the Old Testament, Pagnin's translation so amended, I sent Dr. Leusden all these papers, but as yet have not heard of any thing done.

APPENDIX.

The discourse delivered by Mr. Livingston, Monday, Oct. 13, 1662, after his last

communion at Ancrum, which was before referred to, was taken from his mouth by an inaccurate amanuensis; the following is therefore given as the substance, rather than a literal transcript:

After signifying his strong expectation of being quickly removed from that people, and that he might not get another opportunity to salute them, (which fell out according to his fears,) he did, with a great deal of fervor, testify his love to them; and his prayer, that the Lord who blesseth the seed that is sown in the ground, might bless his labors among them, and make the fruit thereof appear when he was gone, then he read, (Math. x. 32.) "Whosoever therefore shall confess me before men, him also will I confess before my father who is in heaven." From which he spoke to this effect:

"Christianity is nothing else now than it was formerly; there are four pillars in it: to speak so, a man believeth with his heart; and that bringeth in another, viz: righteousness; a third, man confesseth with his mouth; and that bringeth in a fourth, which accomplisheth all, viz: salvation. There are two main ways whereby Satan prevails over poor creatures; sometimes he allures, at other times he terrifies them. There are the lusts of the flesh, and the love of the world, and of honor; these engines have a kind of enticing quality, and if they fail, he leads up terrors and maketh them afraid. Now, as an antidote against these, our Lord holds forth the words which we have read; and because many are ready to find out strange ways to save themselves, their means and their life, he propones it very sharply; "Whosoever (says he) denieth me before men," &c. Now this is the most ticklish point in all divinity, and the rock on which many beat out their brains. Satan way-lays people and enticeth them to deny Jesus Christ; and alas! that his influence is so great in the time wherein we live. Some think if it were Jesus Christ, and if it were a fundamental point they were called to confess, they would stand for it with life and estate; but it is thought Christians now stand upon some things that are but fancies and nice scrupulosities, and if there be any thing in them, it is but a small matter; and shall a man venture his life and all upon a small thing? Well, if they be none of Christ's small things let them go; but if they be of his truths, will ye call that a small thing? His small things are very great things. It might be proven unto you, that there never was a controversy since the beginning of the world, even touching the most momentous truths, that was not accounted a small thing, while it was the occasion of trial; and that the thing that is now become the occasion of trial to many, is no less than the free exercise of the kingly office of Jesus Christ, in the discipline and government of his house. But some of you will say, this is but a matter of discipline and government, and why need we make so great ado about this? For silencing such objection, let us use this comparison: A gardener is appointed to keep his master's garden, and after a while he casts down the rails and hedges about the same: his master challenges him for doing so; he answers, "I have not meddled with your fruit trees, your flowers, nor your herbs; I have only cast down the fences, and that is but a small thing." "You possibly reckon it so," (says his master,) "but in doing that small thing, you open a gap for the beasts to come in and spoil all." Our blessed Lord Jesus was of another mind, when he said, the faithful servant is faithful in a little; and if it be a small thing, the servant that is faithful in it, doth hereby testify his love to his master as much as if it were a greater matter. Take another similitude: A tenant, in his master's absence, doth, upon entreaty of his neighbor tenant, give him a butt, or half a ridge of ground; and, when, at his master's return, he is challenged for suffering the other to change his mark stone, answers, "it was a small thing, sir, and ye have ground enough besides." Would his master accept that answer off his hand?

Satan always shapes a trial, and puts it to such a frame, he can draw to a small point, and set it, as ye used to say, *in aciem novaculi*, like a razor's edge, that many think there is little between the two; and yet, the one side is a denying of Christ, and the other a confessing him. It may be, you that are the people, think the ministers too peremptory in these days, and that we might go on some length, that ye and we may abide together; it seems (say you) that we care little for you, when we will not yield somewhat. The Lord knows whether or not we have love to you, and that we could do any thing in our power for your welfare; but we dare not exceed our instructions. Take this further similitude: A certain man gets his master's flock to keep, and gets instructions to abide by his flock, and not to acknowledge any judicature beyond his border. Some time after this, he is summoned to a foreign court, with certification, if he refuse to go, they will drive away the flock and spoil his master's goods. Now, says the man, I am in a strait; if I go, I will betray my master's liberty; if I go not, the flock will be abused; but I remember my master gave me assurance, that his flock shall lack nothing, and shall get no hurt. Notwithstanding, they will have the servant to go, and would persuade him that it were better to acknowledge an unlawful court and unlawful judges, than expose his master's flock to hazard: Nay, says he, my master hath given me assurance, that, let his flock be driven and pounded, as

they will, and let them stand, as they used to say, till their chafes fall, they shall never die of want; and therefore I will rather let them stand to their hazard, than betray my trust. But, say some, why may ye not, in such a particular, acknowledge the magistrate? For answer to this, take another similitude: An ambassador is sent from one state to another, upon these terms: You shall, in your negotiations, carry yourself uprightly, according to the instructions given you. The prince to whom he is sent, comes to propose to the ambassador, that he shall acknowledge an ecclesiastic office, unknown to him; he answers, with your leave, I must first advise with my instructions; and having done so, he says, I cannot find such an office in all my instructions. I find in Math xx. that the princes of the gentiles exercise dominion, but it must not be so among church officers, and therefore I dare not go beyond that. To kings and princes we shall give their due; and we acknowledge they have a power to rule about ecclesiastical things; but then it is not a spiritual power; for such a power is only competent to Jesus Christ. Would any prince take it well, if another should say to him, you have such and such officers in your house, but I will have certain other officers? Or would the master of a private family take it well, if another should come and appoint him servants? Some think such officers are strengthening of the civil power greatly, but truly, dominion in churchmen hath been the greatest enemy that ever civil power had; and if ye will go upon these terms, ye cannot avoid a *Pope*. But ye will perhaps say, may not ministers be silent? What need have they to endanger their ministry, their families, and every thing else, by speaking things they had better forbear? Can they not hold themselves satisfied with preaching faith and repentance? In so far, my friends, you say well. Faith and repentance are very comprehensive duties; and I confess I never delighted to hear a man, the most part of whose preaching was what they call, in the public, meddling with matters of state; but there are times and seasons wherein a man's silence may bring a curse upon his head; as, suppose there is a besieged city, and a watchman is set with a guard at the west port, with a charge to sound the trumpet whenever he sees any danger, as it is in Neh. iv. and Ezek. iii. & xxxiii. Well, he sees the enemy coming on, but instead of holding by his instructions, he marches all his force to the east port, which is the far stronger, and where there is no imminent danger; there he stands where there is none to oppose him, and, in the mean time, the station he was in is deserted, and the enemy comes in as a flood. Just so it is with the man that will preach only against Popery, and meddle with no other controversies; and it may be, if Popery come along, as indeed we have reason to believe, it will be the next trial; then he will preach you good moral doctrine. Now can the man who believes so, be accounted faithful? Or can he look for a glad sight of Jesus Christ on his death bed? When his master shall say, ha! sir, I know you well enough; ye did speak indeed, but never as a minister; ye did speak as they use to say, when none spied at you; ye were stout then, but when my cause came in hand, and when ye ought to have borne up my banner, ye would not; therefore get you gone."

Having so said, he closed with prayer.

Mr. Livingston died at Rotterdam, Aug. 9, 1672. Some of his last words were—"Carry my commendations to Jesus Christ, till I come there myself." After a pause, he said, "I die in the faith, that the truths of God, which he hath helped the Church of Scotland to own, shall be owed by him as truths, so long as sun and moon endure; and that Independency, though there be good men and well meaning professors that way, will be found more to the prejudice of the work of God than many are aware of, for they vanish into vain opinions. I have had my faults as other men, but he made me always abhor show. I have, I know, given offence to many through my slackness and negligence, but I forgive and desire to be forgiven; I cannot say much of great services, yet, if ever my spirit was lifted up, it was in preaching Jesus Christ." After a pause, as he was not able to speak much at a time, he said, "I would not have people forecast the worst, but there is a dark cloud above the Reformed churches, which prognosticates a storm coming." His wife, fearing what shortly followed, desired him to take leave of his friends; "I am loth, (said he, with an affectionate tenderness,) but it is like our parting will be only for a short time." He then fell asleep.

ART. VII. *Act for observing the Directions of the General Assembly, for Secret and Private Worship, and mutual edification, and censuring such as neglect Family Worship. Adopted August, 1647.**

The General Assembly, after mature deliberation, doth approve the following rules and directions, for cherishing piety and preventing division and schism, and doth ap-

* This act is inserted for the benefit of such as either have not or do not read the subordinate standards of the Associate church.

point ministers and ruling elders in each congregation, to take special care that these directions be observed and followed; as likewise that Presbyteries and Provincial Synods inquire and make trial, whether the said directions be duly observed in their bounds, and to reprove or censure (according to the quality of the offense) such as shall be found to be reprobable or censurable therein. And to the end that these directions may not be rendered ineffectual and unprofitable among some, through the usual neglect of the very substance of the duty of family worship,—The Assembly doth further require and appoint ministers and ruling elders, to make diligent search and inquiry in the congregations committed to their charge, respectively, whether there be among them any family or families which use to neglect this necessary duty; and if any such family be found, the head of that family is to be first admonished privately to amend this fault; and in case of his continuing therein, he is to be gravely and sadly reprov'd by the Session. After which reproof, if he be found still to neglect family worship, let him be, for his obstinacy in such an offense, suspended and debarred from the Lord's Supper, as being justly esteemed unworthy to communicate therein till he amend.

The directions of the General Assembly, for secret and private worship and mutual edification, for cherishing piety, for maintaining unity, and avoiding schism and division.

Besides the public worship in congregations, mercifully established in this land, in great purity, it is expedient and necessary, that secret worship of each person alone, and private worship of families be pressed and set up: that with National Reformation the profession and power of Godliness, both personal and domestic, be advanced.

I. And first, for secret worship: It is most necessary, that every one, apart and by themselves, be given to prayer and meditation; the unspeakable benefit whereof is best known to them who are most exercised therein. This being the means whereby, in a special way, communion with God is entertained, and right preparation for all other duties obtained. And therefore it becometh, not only pastors within their several charges, to press persons of all sorts to perform this duty morning and evening, and at other occasions, but also it is incumbent to the head of every family, to have a care that both themselves and all within their charge be daily diligent herein.

II. The ordinary duties comprehended under the exercise of piety, which should be in families when they are convened to that effect, are these: First, prayer and praises performed, with a special reference, as well to the public condition of the kirk of God and this kingdom, as to the present case of the family, and every member thereof. Next, reading of Scriptures with catechising in a plain way, that the understandings of the simpler may be the better enabled to profit under the public ordinances, and they made more capable to understand the scriptures when they are read; together with Godly conferences, tending to the edification of all the members in the most holy faith: As also, admonition and rebuke upon just reasons from those who have authority in the family.

III. As the charge and office of interpreting the Holy Scriptures is a part of the ministerial calling, which none (howsoever otherwise qualified) should take upon him in any place, but he that is duly called thereunto by God and his kirk: So in every family where there is any that can read, the Holy Scriptures should be read ordinarily to the family; and it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard: As for example, if any sin be reprov'd in the word read, use may be made thereof, to make all the family circumspect and watchful against the same; or, if any judgment be threatened or mentioned to have been inflicted in that portion of Scripture which is read, use may be made to make all the family fear, lest the same or a worse judgment befall them, unless they beware of the sin that procured it. And, finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to employ Christ for strength to enable them for doing the commanded duty, and to apply the offered comfort; and any member of the family may propound any question or doubt for resolution.

IV. The head of the family is to take care that none of the family withdraw himself from any part of family worship; and seeing the ordinary performance of all the parts of family worship belongeth properly to the head of the family, the minister is to stir up such as are lazy, and train up such as are weak, to a fitness for these exercises. It being always free to persons of quality to entertain one approved by the Presbytery for performing family exercise; and in other families where the head of the family is unfit, that another, constantly residing in the family, approved by the minister and Session, may be employed in that service; wherein the minister and Session are to be countable to the Presbytery. And if a minister by divine providence be brought to any family, it is requisite, that at no time be convened a part of the family for worship secluding the rest; except in singular cases, specially concerning these parties, which, (in Christian prudence) need not, or ought not to be imparted to all.

V. Let no Idler who hath no particular calling, or vagrant person under pretence of a calling, be suffered to perform worship in families, to or for the same : seeing persons tainted with errors or aiming at division, may be ready (after that manner) to creep into houses and lead captive silly and unstable souls.

VI. At family worship a special care is to be had that each family keep by themselves : Neither requiring, inviting, nor admitting persons from diverse families ; unless it be those who are lodged with them or at meal, or otherwise with them upon some lawful occasion.

VII. Whatsoever hath been the effects and fruits of meetings of persons of divers families in the times of corruption or trouble (in which cases many things are commendable, which otherwise are not tolerable) yet when God hath blessed us with peace and the purity of the gospel, such meetings of persons of divers families (except in the cases mentioned in these directions) are to be disapproved, as tending to the hindrance of the religious exercise of each family by itself, to the prejudice of the public ministry, to the rending of the families of particular congregations, and (in progress of time) of the whole Kirk : besides many offenses which may come thereby, to the hardening of the hearts of carnal men, and grief of the godly.

VIII. On the Lord's day, after every one of the family apart, and the whole family together have sought the Lord (in whose hands the preparation of men's hearts are) to fit them for the public worship, and to bless to them the public ordinances ; the master of the family ought to take care that all within his charge repair to the public worship, that he and they may join with the rest of the congregation ; and, the public worship being finished, after prayer, he should take an account what they have heard, and thereafter to spend the rest of the time which they may spare, in catechising and in spiritual conferences upon the word of God ; or else (going apart) they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and increase their communion with God ; that so the profit which they found in the public ordinances may be cherished and promoted, and they more edified unto eternal life.

IX. So many as can conceive prayer ; ought to make use of that gift of God : Albeit those who are rude and weaker may begin at a set form of prayer ; but so, as they be not sluggish in stirring up in themselves (according to their daily necessities) the spirit of prayer, which is given to all the children of God in some measure. To which effect, they ought to be the more fervant and frequent in secret prayer to God, for enabling of their hearts to conceive, and their tongues to express convenient desires to God for their family. And in the mean time, for their greater encouragement, let these materials of prayer be meditated upon, and made use of, as followeth.

Let them confess to God how unworthy they are to come into his presence, and unfit to worship his Majesty ; and therefore earnestly ask of God the spirit of prayer.

They are to confess their sins, and the sins of the family, accusing, judging and condemning, themselves for them, till they bring their souls to some measure of true humiliation.

They are to pour out their souls to God, in the name of Christ, by the spirit for forgiveness of sins, for grace to repent, to believe, and to live soberly, righteously, and godly, and that they may serve God with joy and delight in walking before him.

They are to give thanks to God for his many mercies to his people, and to themselves, and especially for his love in Christ, and for the light of the gospel.

They are to pray for such particular benefits, spiritual and temporal, as they stand in need of for the time, (whether it be morning or evening) as health or sickness, prosperity or adversity.

They ought to pray for the Kirk of Christ in general, for all the Reformed Kirks, and for this Kirk in particular, and for all that suffer for the name of Christ, for all our superiors, the king's majesty, the queen, and their children, for the magistrates, ministers, and whole body of the congregation whereof they are members, as well for their neighbors absent in their lawful affairs, as for those that are at home.

The prayer may be closed with an earnest desire, that God may be glorified in the coming of the kingdom of his Son, and in the doing of his will ; and with assurance that themselves are accepted, and what they have asked according to his will shall be done.

X. These exercises ought to be performed in great sincerity without delay, laying aside all exercises of worldly business or hinderances, notwithstanding the mockings of atheists, and profane men ; in respect to the great mercies of God to this land, and of his severe corrections wherewith lately he hath exercised us. And to this effect, persons of eminency (and all elders of the Kirk) not only ought to stir up themselves and their families to diligence herein ; but also to concur effectually, that in all other families, where they have power and charge, the said exercises be conscientiously performed.

XI. Besides the ordinary duties in families which are above mentioned, extraordinary duties both of humiliation and thanksgiving are to be carefully performed in families, when the Lord by extraordinary occasions (private or public) calleth for them.

XII. Seeing the word of God requireth, that we should consider one another to pro

voke unto love and good works ; therefore, at all times, and specially in this time wherein profanity abounds, and mockers walking after their own lusts think it strange that others run not with them to the same excess of riot, every member of this Kirk ought to stir up themselves and one another to the duties of mutual edification, by instruction, admonition, rebuke, exhorting one another to manifest the grace of God, in denying ungodliness and worldly lusts, and in living godly, soberly, and righteously in this present world, by comforting the feeble minded, and praying with, or, for one another - which duties respectively are to be performed on special occasions offered by divine providence ; as namely, when under any calamity, cross, or great difficulty, counsel or comfort is sought, or when an offender is to be reclaimed by private admonition, and if that be not effectual, by joining one or two more in the admonition, according to the rule of Christ ; that in the mouth of two or three witnesses every word may be established.

XIII. And because it is not given to every one to speak a word in season to a wearied or distressed conscience, it is expedient, that a person (in that case) finding no ease after the use of all ordinary means private and public, have their address to their own pastor, or some experienced christian, but, if the person troubled in conscience be of that condition, or of that sex, that discretion, modesty or fear of scandal, requireth a godly grave and secret friend to be present with them in their said address, it is expedient that such a friend be present.

XIV. When persons of divers families are brought together by divine providence, being abroad upon their particular vocations, or any necessary occasions, as they would have the Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the duties of prayer and thanksgiving, but take care that the same be performed by such as the company shall judge fittest ; and that they likewise take heed that no corrupt communication proceed out of their mouth, but that which is good, to the use of edifying, that it may minister grace to the hearers.

The drift and scope of all these directions is no other, but that upon the one part, the power and practice of godliness among all the ministers and members of this Kirk, according to their several places and vocations, may be cherished and advanced, and all impiety and mocking of religious exercises suppressed ; and upon the other part, that under the name and pretext of religious exercises ; no such meetings or practices be allowed, as are apt to breed error, scandal, schism, contempt or mis-regard of the public ordinances and ministers, or neglect of the duties of particular callings, or such other evils as are the works not of the spirit but of the flesh, and are contrary to truth and peace.

ART. VIII. *Tribute to John Calvin.*

The following we have extracted from a communication made to the Northampton Courier, by George Bancroft, Esq., author of the History of the United States, giving some explanation of his political views previously expressed.

It is also in season to rebuke the intolerance which would limit the praise of Calvin to a single sect. They who have no admiration but for wealth and rank, can never admire the Genevan reformer, for though he possessed the richest mind of his age, he never emerged from the limits of frugal poverty. The rest of us may be allowed to reverence his virtues and regret his errors. He lived in a day when nations were shaken to their centre by the excitement of the Reformation, when the fields of Holland and France were wet with the carnage of persecution : when vindictive monarchs on one side threatened all protestants with outlawry and death, and the Vatican on the other sent forth its anathemas and its cry for blood. In that day, it is too true, the influence of an ancient, long-established, hardly disputed error, the constant danger of his position, the intensest desire to secure union among the antagonists of popery, the engrossing consciousness that his struggle was for the emancipation of the Christian world, induced the great reformer to defend the use of the sword for the extirpation of error. Reprobating and lamenting his adhesion to the cruel doctrine, which all Christendom had for centuries implicitly received, we may, as republicans, remember that Calvin was not only the founder of a sect, but foremost among the most efficient of modern republican legislators. More truly benevolent to the human race than Solon, more self-denying than Lysurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it for the modern world the impregnable fortress of popular liberty, the fertile seed-plot of democracy.

Again, we boast of our common schools ; Calvin was the father of popular education, the inventor of the system of free schools.

Again, we are proud of the free states that fringe the Atlantic. The Pilgrims of Plymouth were Calvinists ; the best influence in South Carolina came from the Calvinists of France ; Wm. Penn was the disciple of the Huguenots. The ships from Holland,

that first brought colonists to Manhattan, were filled with Calvinists. He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American liberty.

Or do personal considerations chiefly win applause? Then no one merits our sympathy and our admiration more than Calvin; the young exile from France, who achieved an immortality of fame before he was twenty-eight years of age; now boldly reasoning with the king of France for religious liberty; now venturing as the apostle of truth to carry the new doctrines into the heart of Italy; and now hardly escaping from the fury of papal persecution; the purest writer, the keenest dialectician of his age; pushing free inquiry to its utmost verge, and yet valuing inquiry only as the means of arriving at fixed principles. The light of his genius scattered the mask of darkness which superstition had held for centuries before the brow of religion. His probity was unquestioned, his morals spotless. His only happiness consisted in "tasks of glory and of good;" for sorrow found its way into all his private relations. He was an exile from his country; he became for a season an exile from his place of exile. As a husband, he was doomed to mourn the premature loss of his wife; as a father, he felt the bitter pang of burying his only child. Alone in the world, alone in a strange land, he went forward in his career with serene resignation and inflexible firmness; no love of ease turned him aside from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmities checked the incredible activity of his mind; and so he continued, year after year, solitary and feeble, yet toiling for humanity, till after a life of glory, he bequeathed to his personal heirs, a fortune in books and furniture, stocks and money, not exceeding two hundred dollars, and to the world a purer reformation, a republican spirit in religion, with the kindred principles of republican liberty.

PRESBYTERY OF CAMBRIDGE.—It is with no small degree of satisfaction we are able to announce that the difficulties which have for a few years past afflicted this old and respectable Presbytery have been happily removed according to the directions of the late Synod. And may we not indulge the hope that *old offenses* and *old grievances* whether real or supposed, will now be forgotten by ALL, both ministers and people; and that the late trials may be so sanctified by the Gracious Head of the church as to issue in a warmer attachment to the cause of truth, in a more earnest desire to avoid all causes of offence, and in an increased demonstration of the power of godliness. May the solemn exhortation of the Apostle (Eph. iv. 30—32.) be duly considered.

OBITUARY.—It becomes our painful duty to announce the decease of Mr. ALEXANDER TEDFORD, of Blount county Tennessee, and at the time of his death, a student of the Associate Theological Seminary, Cannonsburgh, Pa. He departed this life on Wednesday the 10th December after a severe illness of fourteen days. At a meeting of his fellow-students called in reference to this event, Mr. Wm. Galbraith was chosen president, and Mr. J. P. Smart secretary, and the following among other resolutions were adopted.

Resolved, That Messrs. Dickson, Galbraith and Hall, be appointed a committee to correspond with the relations of our deceased brother, Mr. Tedford.

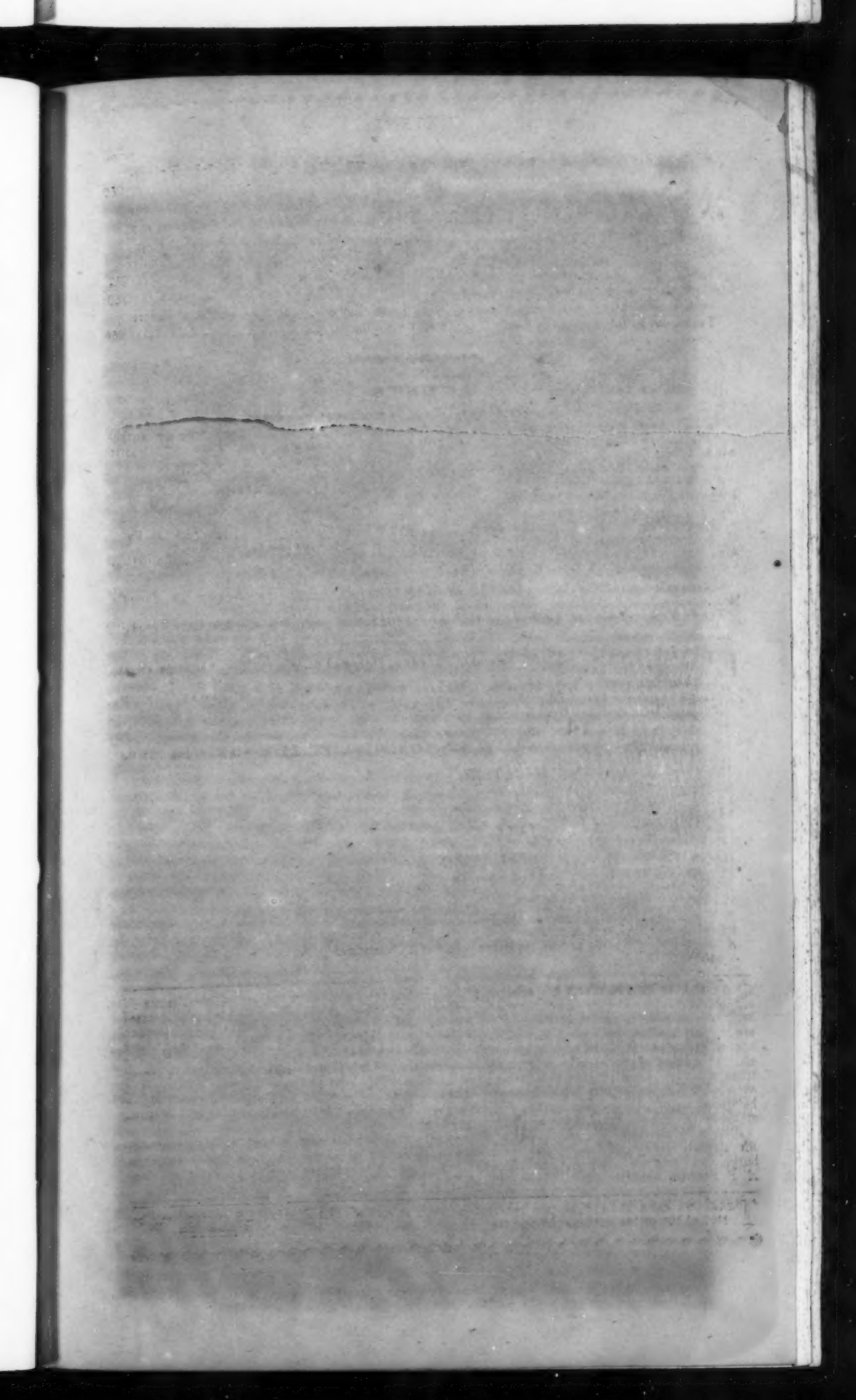
Resolved, That we deeply deplore the departure of our much beloved brother and fellow student, as by it, we have been deprived of one whose deportment was circumspect and whose piety was exemplary. But this our loss we confidently hope is his gain.

Resolved, That we sincerely sympathise with the friends of the deceased in their late and melancholy bereavement.

☞ Will not some of the friends of the late professor CARSON furnish a biography of him for the pages of the Monitor?

QUERY.—Can a person, without having his conscience defiled hold religious fellowship, particularly in the holy ordinance of the Lord's Supper, with another when he knows or has good reason to apprehend his continuing in sins, which according to the rule of God's word, would exclude him from the privileges of the church?

NOTICE.—The subscriptions for the publication of the Reasons of Protest against the Synod's deed acknowledging the Original Seceders to be still in communion with us, and the Answers to said Reasons, come in slowly. Thirty Dollars only have been subscribed; but it is believed that this is owing entirely to inattention, as only four ministers have as yet subscribed. The subscriptions so far as received have been abundantly liberal; and One or Two Dollars from each of the settled congregations would secure the publication of a large edition of these papers. And we have concluded to wait one month longer in the hope that a sufficient sum will be subscribed. If it is not convenient to send the money now, we can wait for it till next meeting of Synod.—The historical information contained in these papers respecting the Associate Church, is itself intrinsically worth three times the cost of their publication; and should we conclude to publish and sell them in the usual way that books are sold, 25 instead of 10 cents a copy will be charged to all who are not subscribers. But we cannot promise their publication at all, unless the subscription is greatly increased.



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ALL MINISTERS AND PREACHERS OF THE ASSOCIATE CHURCH.

In addition to the ministers and itinerating preachers of the Associate Church, who are authorized to receive subscriptions and money, and give receipts, the following persons are authorized to act as agents:

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Subscribers in Indiana, Illinois, and Missouri, are requested to make payment to the Synod's Missionaries, who will also receive and forward the names of new subscribers.
 Terms \$2.00 per annum, payable in advance or at the annual meeting of the Associate Synod.

ELIAS GATES, At the old stand of **PACKARD, HOFFMAN & WHITE**, No. 71 State-street, Albany, has for sale,
 1000 PSALMS OF DAVID, in metre, large type, with a preface by the Rev. JAMES MARTIN, designed to show that the Biblical Psalms only are authorized to be sung in the worship of God.
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 A liberal discount made to congregations who buy by quantities.
 January 1, 1835.

SACRED HARMONY—a selection of plain tunes, adapted to the use of the Psalms of David, prepared by the direction of the Asso. Ref. Synod of New-York. We are highly pleased with this little book, and recommend it to our readers with confidence. It contains 54 tunes which are in most common use in our congregations; and two editions have been published, one in round the other in patent notes, so that Singing Schools may suit themselves in this respect. But the chief excellence of this little book is that such words are set to the tunes as exclude all the sacred titles of God. It has long been felt an evil of no small magnitude to hear the light, trifling, and even laughing manner with which the sacred names of God are used in Singing Schools. The book before us, happily furnishes a remedy for this evil. The price is \$2 50 per dozen, and 25 cents the single copy. The agents for the sale of this book are:

Bliss & Wadsworth, New-York, 111 Fulton-street; Chancey Webster, Albany, 107 Green-street; Mr. Bogart, Geneva, N. Y.; Hogan & Thompson, Philadelphia, Pa.; Stocton & Johnson, Pittsburgh, Pa.; Andrew Monroe, Canonsburgh, Pa.; Jas. & H. McClandburgh, Chillicothe, Ohio; H. F. Benham, General Agent, Newburgh, N. Y. C. WEBSTER, 107 Green-st., Albany.

THE SUBSCRIBER has received a fresh supply of **TESTIMONIES**, which will be sold at the prices fixed by the Synod. Dec., 1833. C. WEBSTER.

